

THE
BRITISH APPEALS,

WITH
GODS Mercifull Replies,

On the behalf of the
Commonwealth of England.

Contained in

A brief *Commemorative Poem,*

Composed for a Memoriall of some of
those many signall Mercies, lately vouchsafed
to this *Republike*; especially, for those deliverances
upon the Appeals of the *Parliaments*, and *Royall*
Forces at *Naseby*; of the *English* and *Scottish*
Armies near *Dunbar* in *Scotland*, and for the
late Surrender of *Edenburgh*
Castle, &c.

Humbly offered the 30. of January,
1650. as his mite of thankfulnesse, toward
the publike Thanksgiving lately enjoyned by
an Act of *Parliament* to be celebra-
ted that Day.

By G. O. WITHER, Esquire.

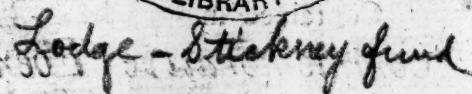
Febr. 1. 1650.

Let this Poem, entituled the *British Appeals, &c.* be
speedily printed.

William Lenthall, Speaker.

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To the Sovereigne MAIESTY
OF THE
Parliament of the English Republike,
(by the grace of God)

Keepers of the Liberties of England;
Protectors of the true Christian Faith, and
(within their Territories) Assertors of all the just
Priviledges of the Humane Nature, against the
Usurpations of Domestick and For-
raigne Tyrants, &c.

AND, ALSO,
To the Right Honourable Councill
of STATE, established by their
Authority.

THE praise of *God*, and of praise-worthy *Mens*,
Are proper subjects of the *Poets* pen;
And they, of old (though disesteem'd of late)
Had power *heroick-titles* to create;
Or, *Attributes of Honor*, to confer
Where, *Worth*, most eminently, did appear;
And, none, have been more glorious under Heaven;
Then, those, which they, deservedly, have given:
No, not those high-priz'd *Attributes*, with which
The Pope his *Royall-Vassalls* did enrich:
For, this *Power*, they enjoyed, long before
popes were; so shall, when they must be no more:
And, of their *Holinesse*, had thus much odds; (*Gods*,
That, ere they could make *Saints*, These, did make
As Such

Such as they were; and heretofore great *Kings*
Ambitious were, of their *Canonizings*.

But though *impostors* use to make a shew,
With counterfeited *Jewells*, mine, are true;
And this, now being a *Triumphall-day*,
Expecting all things in their best array,
My *Muse*, in her *Addresses* you salutes,
With such *New-titles*, and *high attributes*,
As none have yet ascrib'd; that, I may shew
To others, what I know to be your due.

For (though your *Justice*, and your *Mercie* be
The *Essence* of your *Glorie*) *Wisemen*, see,
That, these are *accidents* which do belong
To *Power*; and, which, may help to make it strong,
And, should not be refus'd, when they are brought
By other men, and by your selves unsought:
Nor, will they judged be, to overswell
A *modest height* to him that heedeth well,
What is, in *Petty-States*, ascrib'd to them,
Who are invested with a *Power-Supream*.

But these, are but a Preface to my gift,
Which, I present, out of a nobler drift,
Than by these Circumstances can appear;
For they meer Harbengers, or Ushers are
Unto that Trophie wherewith I assay
To imp, the Publick duties of this day:
And help to magnifie his glorious *Name*,
To whom, your *Diety* devotes the same.
Yea, these high *Titles* are not fixed here,
To make you *great*, in your own eyes, appear;
But, honourable, in the sight of those
On whom your *just commands* you shall impose:
Or, to be viewed as *Remembrancers*,
Of that high trust, which God on you confers.
For, if to serve sinister ends you take them,
It shall, but *titles of dishonour* make them.

As largely, and as well, as my *weak-wit*,
(My *leasure* and the *short time*) would permit,
I offer, here, a brief commem'rative,
Of those things, for which, *Thanks*, this day we give:
That, to *Gods praise*, they may be thought upon,
When this our short *Solemnity* is done:
That, *unborn children*, may commemorate
His *Mercies* in the *birth*, of this *new State*,
When they shall read, by what *throws*, rent and torn
The *mother* was, before it could be born:
And, that, by knowing, what their *Freedoms* cost,
They may not let them carelessly, be lost:
Or, be unthankfull, as now many are,
And, thereby, in that *blessing*, lose their share.

In lofty *strains*, I do not strive to sing,
But, in a *plain song*, humbly forth to bring
Such *Charmes*, as profitably may be read,
By those, who of my *Counsell*, have most need;
And, such, as may be usefull, to expell
Those *evill spirits* which amongst us dwell,
To interrupt the setting of that *Peace*,
Which brings an *universall happiness*.

I owe a *thanks* to God; and *thanks* to you;
And though I cannot pay the half that's due,
Where least I owe; I, truly, have afraid
That, of a *great debt*, somewhat might be paid.
Despise it not, therefore, though much it lacks
Of what should be. *Quench not the smoking flax*;
Break not the bruised Reed. But, acceptation
Vouchsafe, to this imperfect *Presentation*;
And, as I shall deserve it; so, let me
Preserved in your good opinion be.

January 30. 1650.

Geo. Wither,

TO
The VVel-affected of the Com-
mon-wealth of ENGLAND.

VVHen the late *Act of Parliament* came forth, commanding the celebration of a publick *Thanksgiving*, upon the 30. of *January* last, for Gods manifold *mercies* to this *Republick*; and for those especially in the said *Act* expressed: though my own *affairs* were at that time in their *crisis*, and my urgent necessities required their immediate prosecution: yet my heart being moved with a strong desire to prepare somewhat (according to my *faculty*) which might help stir up this *Nation*, to glorifie almighty God for our manifold and great *Deliverances*; as was piously enjoyned by *Supreme Authority*: I resolved to trust him with my own *businessse*; and, wholly to set apart the remainder of that *Moneth* to compose a *Commemorative Poem* toward the illustration of his extraordinary favours to this *Common-wealth*, in his glorious *goings forth* with our *Armies*; and in such other *manifestations* of his gracious *Providence*, as have conduced to the accomplishing of our just, and reasonable *hopes*. And, though I have not therein answered what may perhaps be expected in such an *undertaking*; yet having done what my ability and the shortnesse of the *time* (made shorter by many accidentall obstructions) would permit; I hope you will favourably excuse me, in regard it may neverthelesse, be in some degree usefull to the better performance of the *Duty* intended after the Day is past, by bringing to remembrance many of those *mercies* which occasioned that

that dayes solemnization ; and I presume, it will
will find good acceptation with you, whose eyes
God hath opened to see his wonderfull loving kin-
nesse, and, whose hearts are not hardened to their
destruction, or shame, for shutting their eyes, wilful-
ly, against the light, which heretofore shined up-
on them.

I have no hope to prevail upon such, as are per-
verse : for like *Jannes* and *Jambres*, they have obsti-
nately opposed our deliverers ; and have equalled
the *Egyptians* in resisting God. They have sometimes
acknowledged his *Finger* in the *miracles*, wrought
for us ; as that *people* did, and yet persist in their ob-
duracy. They, have seen the *Rods* of power and *disci-
pline*, turned into *Serpents* ; and that which was in
the hand of *lawfull authority*, to devour those, which
were grasped by *impostors*. They have seen, as the *E-
gyptians* did, their *Lakes*, *ponds*, and *Rivers*, turned
into *blood* : and all their *fields*, *waters*, and habitati-
tions filled with those, which were hieroglyphi-
cally signified by *Frogs*, *Lice*, *Flies* and *Locusts*. God,
in like manner, hath proved them, by his *judgements*,
and by *plagues*, upon their *beasts*, their *fruits*, their
treasures, their *persons*, and their hopes of *posterity* : he
hath punished them, as well with a *gross darknes*, and
other *privations*, as by arming against them, all the
Elements. They have seen their late *King* (for conti-
nuing in his hardnesse of heart) like *Pharaoh*, drown-
ed (as it were) in the *Red Sea*, even in that *sea*
of blood, which by his wilfullnesse hath overflow-
ed these *Islands*. Yea they see those *waters* which
gave passage for his *people*, to escape their fu-
ry, stand on both hands ready to swallow them
up ; yet they being more blind and mad, than
Pharaoh and the *Egyptians* (because, they had these
for examples) they still prosecute their malicious
purposes,

purposes, as in despite of God, and will not acknowledge his *Actings*, though they *see them*; nor his *Voice*, though they *bear it*, nor his *hand* though they *feel it*: Now, if all these things have not softened their hearts; and if neither the *Pillar* of fire which they see going daily before us, nor the *Cloud*, out of which God looks often very terribly upon them; can move them to praise God with us, in our *publick acknowledgements* of his *mercies*; I must not think my *charmes* will operate much upon them: and, therefore, to Gods good pleasure, I will leave them, and you, who are better affected, to the enjoyment of his *mercies*; whereof I humbly expect and confidently believe to be a partaker.

Your faithfull, and ancient Remembrancer,

GEO. WITHER.

The

The British *Appeales*, with Gods
mercifull *Replies*, on the be-
half of the Commonwealth
of England, &c.

The Argument.

The *Muse*, begins, with *filiall fear*,
To raise a *joyfull trophie*, here.
The *differences*, doth expresse
'Twixt *formall*, and *true thankfulnessse*.
Brings out those *mercies* to your view,
For which our *praisfull thanks* are due.
Warns, all men, timely, to take heed,
What, *God* hath done; and may succeed,
To those, that will not understand
The *work* which he hath now in hand.
Then after some *thanksgiving-songs*,
Informs, what further, yet belongs
To *thankfulnessse*, and open laues
Th' event, of *right and left-hand wayes*

MY *soul*, in honour of th' *Eternall King*,
Of *Judgement*, and of *Mercy* now shal sing:
Of *Mercies*, and of *Judgements*, and, again,
Of *Mercies*, that they may not be in vain.

And that out of *my poverty*, I may
Add to the *publick offerings* of this *Day*,
A *supplement*, to fill up vacant places;
To fill up, extraordinary *Graces*.
To make us *mindfull*, what is further due,
To keep us *heedfull*, what may else ensue,
And perfect that, which others have begun,
Concerning what, the *Lord of Hosts*, hath, done.

I sing, the breaking of that *Brazen yoke*,
 Which, from our gauled necks, was lately broke;
 The gracious *Verdicts* which the *Court of heaven*,
 To our *Appellant-combatants*, hath given;
 The thrusting of the *Proud* out of the *Throne*;
 The setting up, of *bumble men*, thereon;
 The *malice, craft, and wilfulnesse*, of those,
 Who were our *open, or our secret Foes*;
 And, therewithall, the *matchlesse love*, of him,
 Who from their *Tyrannies* did us redeem,
 Shall be my *Song*: and I desire it may
 Be *set and tuned*, unto such a *Key*,
 As, that, my *Readers*, may perceive, thereby,
 The usefull power of *hallow'd-Poesie*,
 In raising, Gods neglected *mercies*, from
Forgetfulnessse, to shine through *times to come*.

My *Structure* therefore, shall be rather *strong*,
 Then *Lofty*; that, it may continue long:
 And though my *Weaknesse*, may not reach to that,
 Which my *Intentions* have been aiming at;
 Yet, I am hopefull, that I shall be able,
 To offer an *Oblation* acceptable:
 For, *God* in *willingnesse*, takes much delight,
 (Although, it can but set a *stone* upright,
 As *Iacob* did) vouchsafing acceptance,
 To ev'ry *Faithfull-Offrers* free oblation;
 And equalling the raising of *one stone*,
 Eve'n with the *Temple*, of great *Solomon*.

I, *Voices* hear, of wondrous things abroad;
 Of multitudes of *Mercies*, from our *God*;
Mercies, too great, for *Scorners* to believe;
 Too good, for *men unthankfull*, to receive:
 Such *Blessings*, as no former Age had greater;
 Such, as no time ensuing shall have better:
 Yet, every day almost brings forth new matter
 Of *exultation*, both by *land, and water*.

Good-newes, employeth almost every mouth;
 Yea, weekly from the *East*, the *West*, the *South* [come]
 (And thence, from whence 'twas said no good can
 Even from the *North*, *Glad tidings* are brought home.

To those, who for their own escapes, have mourn'd,
 With *Zions* Ruines, God, hath back return'd
 Those *Signal Victories*, which, you have heard,
 In Publick, by a *Publick Act* declar'd;
 With their *dependent-Mercies*: now, I'll add
 What from my *private notions* may be had;
 O give attentive heed, to what is said;
 And let it with due seriousness, be weigh'd:
 For, I shall mention, (if time fail me not)
Things neither to be sleighted, or forgot,

But whence comes this? alas! now I am ready
 To write, I find my shaking hand unsteady.
 A shivering doth surprize me; and a fear,
 As if som *Apparition*, did appear,
 Obstructing my *Designs*, and, to assay
 The turning of my thoughts, another way.

What ails my heart! that in this uncouth fashion,
 There strives in me, a *Contradicting Passion*?
 Which like the twins, within *Rebeccas Womb*,
 Seem to be struggling, which may overcome.
 Why is my *heart*, (which hath enough to do,
 With *one* at once) thus overcharg'd with *two*?
 Two *Passions*, as destructive to each other,
 As fire and water, clos'd up together:
 And so divided, that, it hardly knowes,
 To whether, most reluctancy, it owes.

This, is a *day of triumph*; wherein, they
 Who, have achiev'd them, set us *Trophies* may
 Of outward *Ioy*, and such as could not win
Externalls, may keep Holyday *within*,
 If heretofore, they so good husbands were,
 To store up ought, for entertainment *there*,

It is a day, wherein, I ought to sing,
 A Song of praise; and purposed to bring
Expressions forth, which might be to this Nation,
 A lengthening out of *Thanks*, and *exultation*,
 By making Gods *free mercies*, thought upon,
 When all this generation, shall be gone:
 Yet, now, I should perform, what I decreed;
 I, am unable, further to proceed.

Of glorious victories, the Guns, the Bells,
 And this dayes due solemnization tells,
 To make us with more seriousness, to heed
 Gods owning of our *Annies*, at their need;
 And those glad tidings, which divulged are,
 Invite to mirth; yet somewhat, bids me fear;
 Yea, though my lips are tempring of a smile,
 Mine eyes (I know not why) drop tears the while,
 Seeming to tell me with a silent voice,
 That we with trembling should this day Rejoyce:
 Yea, though I feel my heart is truly glad,
 Of what I hear; it is as truly sad,
 For what I know, for what I daily see;
 For what hath been; or may hereafter, be.

Distempred, thus, I very seldom grow;
 And, therefore, it, the more affects me, now,
 With jealousies, and Fear, lest, somewhat may
 Ere long befall us, to becloud this day.
 With me 'twas never thus, but when from Spain
 Our late unhappy King, return'd again,
 Depraved and made giddy by that Cup
 Of Poyson, whereof there he took a sup.
 And, then, I felt these Passions. I confesse
 My joy was then, as great, my fear no lesse;
 Though neither much appeared to the eye,
 Or to the ear of any stander by.

It fareth, now with me, as on that morning
 Which, first, inform'd us, of his safe returning;

For

For, when the voice of his *arrivall* came,
 The *City Bon-fires*, blaz'd into a flame
 Which menaced the *Clouds*; the *Clouds* powr'd down
 A *floud*, as if the *City* they would drown.
 The *Common people*, were transported so,
 (As 'tis their guise) that *wisemen* could not know
 Whether they might be thought, *exceeding glad*,
 Or, rather, to be *somewhat less than mad*.
 The *Earth* seem'd *joyfull* of his safe return;
 The *heav'ns* for something hidden seem'd to *mourn*.
 And, as in those, there then appear'd to be
 A *distring Passion*, so, it was, with me.

Though, none more wish'd the *Kings* returning
 Though I was truly glad, to see him come, (home,
 And for his *safe arrivall* shewed, then,
 My joy, as much, as other *sober men*,
 Yet, joy and sorrow strove in me together,
 As if they labour'd to supplant each other:
 And, long time kept me, in a doubtfull pause,
 Of whether His *Return* would give most *cause*;
 And by what hath succeeded, it appears,
 My *joyes* were far more causeless than my *fears*.

The same distempers, are, *this day* in me,
 Great, are my *joyes* and *hopes*, great also, be
 My *griefs* and *fears*: God render them, *success*,
 And consequences, of more *happines*,
 Then, followed after that; and take away
 Th' *effects*, and *causes*, of my *fears*, *this day*.
 God, turn all to the best; and give us grace
 To cleave to him, what ever come to passe.
 God, give us *Will*, those *Achans* to remove,
 Which, to the *publick Peace*, destructive prove.
 God, grant my *hopes*, hereafter may be truer,
 The *causes* of my *fear*, much lesse, and fewer:
 And, that, the *Councells*, *Charles* did then neglect,
 May be received, now with more respect;

Left his *example*, that should make us better,
May make us worse, and our damnation greater.

For God will not he mock ; nor will he spare
For ever, though a while he doth forbear.
Where greatest *Mercie*, he, vouchsafes to shew,
The greatest of his Judgements will ensue.
He that improves not, ev'ry gift God gives,
(According to the measure he receives)
Shall lose the Talent upon him bestown,
And into utter darknesse too be thrown.
Then much more, they who shall Gods *Grace* requite
With willfull *disobedience* or *despight* :
And for that cause , it hath been said , the Lord
Is mercifull, and therefore should be fear'd.

This being true, what Realms, or *Nations* be
Obliged more to fear him now, than we ?
If, *mercies*, be inducements to his fear,
(As all men well informed, know they are)
What people, now, inhabits on the earth,
That, hath more cause of trembling, in their mirth,
Or, of more filial dread, when they draw nigh,
The *holy name*, of God to sanctifie ?
For whom hath he so many wonders wrought
Since out of *Egypt*, *Jacobs* God was brought ,
As for this Isle, if we reflect upon
Those things aright, which, he for us for us hath don ?
And, who can blame me, if I sing with fear,
This day, when we consider, *what we are* ?
What, *God is* ? what, they seemed, *who have been*,
Destroyed for our sakes ? what we, have seen
Done, for us ? by what *means*, at, what a *season* ?
In what *great streights* ? how farre, beyond our *reason*,
Or our *deserts* ? (Deserts said I ? nay, when,
We had deserved worse than other men)
What passed *bondage*, we are freed from ?
What likely *slaveries*, for time to come ?
And what a heap of *blessings* we have had

Show'd down, to make us, in his favour glad?
 Who, can? (these things consider'd) who I say;
 Can blame me, if, I *am afraid*, this day,
 Amidst our *Triumphs*? and aloud should cry,
 On other men, *to fear as much as I*?
 For such a *fear*, no portion doth destroy,
 Of ought which is essentiall to our joy:
 But helps to keep it, from an overcasting,
 By future clouds, yea makes it everlasting;
 Rather preventing harm, than harm portending,
 And, from a dull *security*, defending.

Already, I discover, that this *fear*,
 Which, at the first, destructive did appear,
 To my *Design*, (by making up a *Medley*,
 Which, on a *day of joy*, lookt somewhat sadly)
 Proves usefull to my *purpose*, and makes *way*,
 To render that, which I intend to say,
 Much more effectuall, than it would have been,
 Unlesse it had been thereby usher'd in.
 To make impression of a joyfull fear,
 In those, who shall of Gods *protections*, hear.

I feel my *spirit* on a sudden freed,
 From all *Distempers*: therefore Ile proceed,
 With what I purpos'd, and enumerate
 Some of those *Mercies*, which we celebrate
 This day, in hope to represent them so,
 That, out of them a *filiall fear* may flow,
 So tempring every Reader, that none shall,
 Neither *presume*, nor by *despairing*, fall:
 Yea, so to set them forth, I will assay,
 That, in *Remembrance*, they continue may:
 That I, who write them, and that they who read them,
 May with more seriousnesse, hereafter, heed them,
 More often meditate them, to encrease
 Our *joy* into a perfect *thankfulness*,
 And, that, as in a *glasse*, our eyes may see,
 How worthlesse, how unthankfull, yet, we be:

How these *good things*, which, *God*, in *mercy*, gave
 To save mens lives, oft send them to their *graves*;
 If not to *Hell*: how likewise to improve
 Gods *judgements*, and, the *Pledges of his love*,
 To our best benefits, and how to raise,
 Such *Monuments*, and *trophies*, to his praise,
 As, answer their intents, who set aside
 This *day*, to be, in publick, *sanctified*.
 Without those *ends*, the so small observation,
 Of one *set-day* is but a *profanation*;
 Or, meer *hypocrisie*: It, makes men think
 They offer *incense*, when they offer *stink*:
 It makes them dream that they have something given
 To *God*; when, they have but affronted heaven:
 It proves like that *Peace-offering* of the *Whore*,
 Which made her sin more boldly than before;
 And to return again, to her offence,
 With lesse *reluctance*, and more *impudence*:
 To *fast* a meal or twain, and to put on
 A *sadnesse*, for a *day*, is cheaper done,
 Than, to *deny our selves*; or, to suppress,
 Our *Avarice*, or our *ambitionnesse*.
 To say, *the Lord be thanked*; or to sing,
 A *song of praises*; is, an easier thing,
 Than to expresse a hearty thankfulness,
 By *works of mercie*, and of *righteousnes*:
 As, giving to the poore, or, taking care
 Of those that under great oppressions are:
 And, 'tis alas! with us, too frequent, seen,
 That some who *formally* dispos'd have been
 To outward duties, acting *joy*, and *sorrow*,
 This *day* (with seeming zeal) come forth, to *morrow*,
 And prosecute their *avarice*, their *pride*,
 (With whatsoe'r, they seem'd to lay aside,
 The former day) and, entertain as bad,
 If not worse *spirits*, than, before they had:

Pursuing

Pursuing wilfully, *Distractive ways*.

What e're the *Preacher*, or, the *Charmer* says.

He, that could finde *expedients* to prevent

These *Prophanations*, Well his time had spent;

And, thanks might merit, for so having done;

(Although, he peradventure shall have none,)

I, therefore, to that purpose, will assay

To set my *Meditations*, for this day,

To such a *Tune*, as may have likelihood,

Of those *effects*, if rightly understood;

For (though it move, but two or three, to dance

True *measures*) my *Designe* it shall advance:

And, he, that doth accept a *willing heart*,

More, then the best performances of *Art*,

Will, perfect *his own work*, in me, begun,

Though, that, which I perform, be weakly done.

It is not my intention to begin

Where, Gods *or'eflowing mercie*, first broke in,

Upon this *Nation*; For, that, would appear,

A work not for a *day*, or for a *year*,

But, for an *Age*: and, my poor *Snuffe of Light*,

Would leave me, in an *everlasting night*,

E're I could half those *Mercies* overlook,

Whereof, in few years, I have notice took:

Nay, in each Circumstance, should I display

Those, onely which, of this *Thanksgiving-day*,

Occasions were: I, might dilate thereon,

Till three such lives, as I have liv'd were gone.

I, therefore, will but offer up a *Beam*,

Out of the *Sun*; a drop, out of a *Stream*;

One *Grain*, out of that *golden-mine*, by which,

Our *God*, hath made us, in his *Favours*, rich:

Or, make a brief *Collection*, at the most,

Of so much, that, this *day*, may not be lost;

But, give thereby, a Longer lasting motion

To real *Thankfulness*, and true *devotion*.

Should I suppose a *Tripled Golden chain*,
 One fold whereof sufficed to contain
 These *British Isles*, with all these *Seas* inclos'd,
 Which, may be in a *Circle* so suppos'd;
 And, that, as many *Links* thereon were found,
 As there are half-half Inches, in that *Round*
 Of *Land*, and *Water*: therewith should I think,
 I saw enamel'd, upon ev'ry *Link*,
Ten hundred Thousand mercies; I, might read
 All these *Inscriptions* thercon Character'd,
 As possibly, as make a full relation,
 Of *Gods* proceedings, in our *preservation*.
 I, therefore, will but set forth, here, and there,
 Such *Links* of *Providence*, as do appear
 To most mens view; that, somewhat may remain
 Still visible, of *Merries* *Golden Chain*:
 Looking, no further back, in my *design*,
 Then, to the year *Six hundred thirty nine*
 Beyond a *Thousand*; and, I will relate
 But, onely, an *Epitomy*, of what
 Hath been vouchsaf'd since then; For, by the *Pan*,
 You may conceive, what *Lyon* I could draw:
 And, if the whole proportion I should Lymn,
 I could not do, my *work*, within the *time*.

About, that *year*, The *Tyrant* (who now lies
 Beneath our feet) with over weening eyes,
 Had view'd himself: and Puffed up with *Pride*,
 Began, to think, of being *Deifide*;
 Or, at the least, of being somewhat more
 Then *Man*, or *King*; or, then what heretofore
 He was esteem'd: and, much endeavour'd, too,
 That, we (if possible) should think him so.

His *Tripple-Kingdom*, upon him bestown,
 For, *others*; he, usurped as his *own*;
 Inchroching, by undue *Prerogatives*,
 As well, upon his *Loyal Subjects* lives,

As on their *Free-born Persons*, and *Estates*;
 With what else, to their *Liberties* relates:
 Nay, upon that, which is more dear then these,
 (Upon the freedom of our *Consciences*;)
 He made assaults; well knowing, that would best
 Procure him (and secure him) all the rest:
 And, how to prosecute it, he, was taught,
 By them, who knew the way, to what he sought.

A *Council*, he had pick'd up, who might we
 Be called his; and, with *Achitophel*,
 Be judg'd Peers; but, that, of him, in *Wit*,
 They came far short; and, have not so well, yet,
 Their *houses Order'd*; nor, secured so
 Their *Persons*, as, he had the hap to do.
 His Flattering *Priests*, and *Poets*, urg'd him on,
 To what, they found him willing to have done:
 For, by the *first*, there seem'd to be infus'd,
 A *Conscience* fitting him, to be abus'd:
 And, by the *last*, He, and his *Queen* became
 So often represented by the name
 Of *Heath'nish Deities*; that, they, at last,
 Became (ev'n when their *Mummings* were past)
 Like those they represented; and, did move,
 Within their *Spears* like, *Venus*, *Mars*, and *Jove*.
 And, had they onely fail'd, but, in thus
 Themselves befooling; *Gods*, delivering us
 From being *Vassals*, to such *Mimick-Players*,
 Had merited our publick *Thanks*, and *Prayers*.
 For, when the *Roman Emperours* began
 To fill the *Stage*, they, Vilify'd the *Throne*;
 And, those *oppressions*, quickly follow'd there;
 Which, on the like beginnings, enter'd, here.

He, being thus transform'd, into a *thing*,
 No Longer worthy to be call'd a *King*.
 (Tho, fairly painted, and well varnish'd over,
 The wickedness of his *Designes* to Cover)

A *Deep foundation* Laid for such a *Throne*;
 As, he, *Ambitious* was to sit upon ;
 And, had so couch'd his *Plots*, (as he suppos'd)
 And, so with *pow'r* and *Policie*, inclos'd,
 His *Interest* (ere heed thereof was taken)
 That, few believ'd the *Structure* could be shaken ;
 Or, that, a possibility had been,
 Of those *Events*, which we have lately seen :
 Nor were they Possible untill, *Gods* hand,
 Did shake the *Rock*, whereon the *Pile* did stand.

For, that, secure his *Actings* might become,
 Himself, as well *abroad*, as here at *home*,
 He fortifi'd ; and *Engineers* did keep,
 To render his *Designes*, as *large*, as *Deep* ;
 Neglecting little, which by right or wrong,
 Might, in his *undertakings*, make him strong.
 With *Forain Princes*, and each *neighbouring State*,
 (To whom, himself he might ingratiate)
 He secretly comply'd ; (by whatsoere
Relations, they might opposites appear.)
 At *home*, himself, he strengthened many ways,
 With what concerns him, who the *Tyrant* plays :
 As, by depressing them, who might be foes
 To his *designes* ; by, high *Advancing* those
 Who might promote them ; by, disabling much
 The *one*, and making of the *other* Rich :
 By *projects*, and *Employments*, which might add
 To them, and take from others, what they had ;
 And, by all practices, which might maintain
 This Cursed Principle, *Divide and Reign*
 His *ends* he follow'd, whatsoere it cost,
 In *Treasure*, or in *blood*, by others Lost.
 Witness, the late Inhumane *Massacre*,
 In *Ireland*: when, in few days murdered were
Hundreds of Thousands ; and, as many more,
 Soon after, by *Abettors* thereunto,

A *Massacre*, beyond (without compare) those, which in *Sicily* and *Paris* were, Though both united; yet, it is believ'd (Upon good grounds) to be at first contriv'd By him, or with his knowledge: But of this, There is an *Host*, or *Cloud of Witnesses*, That, he did palliate, and took thereon Without Compassion, when the *Deed* was done; And, hath occasion'd that *Sea of blood*, Whereby since then these *Isles* have been o'erflow'd; Ev'n by abusing these unhappy *Nations* With vain pretences, and false *Protestations*.

Yet, much more great the *deluge* would have been, Had not God's *mercy* interpos'd between, His *Cruelty*, and us, when, he assay'd To tempt the *Scottish Nation* to give ayd To his *Designes*; by promising, to add Four English Counties, to the bounds they had, When, likewise, with the *Armies*, in the North, He tamper'd, bloody mischiefs to bring forth, Offring them largely; when, moreover, that Was in designment, which, he aymed at, In *Scotland*, where, (about the self-same time) A *Bloody Ranguet*, was prepar'd, by him:

Before these things (and, e're we felt those harms Which followed) he found means to seize our *Arms*; And, by meer power, ingross into his hand, The *stores of Powder*, throughout all the Land. He, likewise had contriv'd, how, to draw To serve his ends, the *Masters of the Law*, By placing, or displacing; and, thereby, Had, almost, fixt, a *Legal Tyranny*. By *maskings*, and loose *Revellings*, at *Court*; He, closely wrought upon the yonger sort Of wanton *Students*; and allur'd thereby, The flower, of all the *yong Nobilitie*

And *Gentry* of his *Kingdoms* to encline
To him, in whatsoere, he should design.

His *Council-Table*, was bespread with snares,
To catch, and hamper those; at unawares,
Who stood for *Liberty*; his *Courts*, were made
Both Instrumental to the *Bribing Trade*,
And *Bawdes*, to help advance unjust *designes*,
By false *decrees*, wrong *judgments* *mults*, or *Fines*;
For, *justice*, was afforded there, to few
Save such, as to his *Interests*, were true:
And, most of those (without attending long)
Had what they su'd for, whether, *right* or *wrong*.

His overgrown *Prerogative*, Laid hold
On our *Proprieties*; and, scarcely should
Ere long, a *Natural-action* to this nation,
Allow'd have been, without a *dispensation*,
Or *Fine*, First paid: No; not, to eat, or drink,
To go, or come; to speak, or safely think
Should we have been permitted, had not God,
To his *usurpings*, put a Period:
For, many, to Accompt, not for *deeds done*
Have called been, or, for *bare-words*, alone;
But otherwhile, to Question, some were brought
For those things, also, which to have in thought
They were suspected: yea, such was the Rage,
Of *Tyranny*, that, *Children* under age,
For *Childish words* (spoke without ill intent)
Were, not alone, to severe Chastisement
Made Lyable; but, forc'd to suffer, too,
That painful death, which wilful *Traytors* do:
As (by a cruel act of all abhor'd)
Appears at *Sarum*, yet upon record.
No marvel then, if neither *Sope* nor *Fire*,
Nor *Raking rotten Rags*, out of the Mire;
Of Freedom in such poor and Trivial things,
As are *Tobacco-Pipes*, and *Fiddle-strings*,

Could

Could be allowed in this *Common-weal*,
Without a *Fine*, or *Patent under Seal*.

His *Peerage* (some excepted) was indow'd,
With *Privileges*, but to make them *Proud*,
And fit, them to oppress or to enslave
The *Heople* unto him, from whom they have
Their *empty Titles*, upon some of these
He did Confer the highest *Offices*,
By great *sums*, purchas'd; & so they mought
By selling dear (because they dearly bought)
Ingaged be, to share in his oppressions;
And, strengthen by *injustice*, their possessions:
To make them still, have need of his protection;
And, cleave to him through *Fear*, if not *Affection*.
To this *Intention*, they had also share:
In those *Base Projects*, which *invidious* were,
To *publicke-right*; and, they employ'd their power
To begger, to disgrace; or quite devour,
All those, who did not readily berriend,
His purpose; or, else, freely give, or Lend,
Or stand engag'd, to Answer his desire,
In whatso'e he pleas'd to require:
And, he, that sought a remedy, by *Law*,
For these *Intrusions*, did but onely draw,
More mischiefs on himself: For, 'twas a *flower*,
Slipt from the *Crown*; and, by the *Royal power*,
Deriv'd; that, they should be secur'd, by might,
From *wrongs receiving*, and, from *doing right*.

But, *God*, for this *Injustice*, now hath broke,
That *Scepter*, From their heads, their *Crowns* hath took,
And, shall destroy all those who will not see,
That want of *Justice*, and of *Mercy*, be
The *Signal causes*, of those desolations,
That fall on *private-Persons*, *Kings*, or *Nations*.
And, they, who for *Gods Justice*, upon these,
(Together with, the great deliverances

Thereby, vouchsafed) cannot, yet perceive
 Just causes, of the *Publike thanks* we give ;
 Of their concernments, take so little heed,
 That, to awaken them, I will proceed.

The *Tyrant*, had some other Instruments,
 (To further him, in his unjust intents)
 In order to our *Bondage* ; among whom,
 None did more mischievous to us become,
 (Nor, any, for him, play their Prizes better)
 Then, his proud *Priests* ; nor, was he more a debter,
 To any, then to them ; and, I dare lay,
 So dearly for it, he, to none did pay.
 His *Prelates*, and their *Underlings*, he bought
 To serve his ends, (by giving what they sought
 And what he had in Guilt) or, else perchance,
 He might in Vain, have piped them a dance
 Instead of Preaching *Christ*, they *Preach'd us down*
 To *Slavery* ; and *Idoliz'd the Crown* ;
 Then, to requite what they had done, for him ;
 He, fool'd away three *Royal Crowns*, for them ;
 They (seeming confident he should prevail)
 Upon his *Kingly Person* did intail,
Divinity ; that, arrogate he might
 His *Usurpations*, by a *Sacred right* ;
 He, to retaliate what they bestow'd
 With *Temporal possessions*, them endow'd ;
 And these by their false *Doctrines* did besot
 The *Vulger* so ; that, in them it begot,
Idolatry, and therein they held on,
 Their *Dotage*, though their *Deity* is gone :
 Yea, though their *Idol*, quite destroy'd they see,
 And, *Dagon-like*, without a head to be.

To make his *Clerick Engines* serviceable,
 (Yet further) he, did strongly them enable
 With *Pow'r Canonical*, which, would have brought
 More mischiefs on us, then most had in thought ;

And,

And, such, as might at length, have entrance made
 For all, that *superstition*, would have had;
 (Althought 'twas Cloked with a formal zeal,
 Of *Piety*, their purpose to conceal;)
 And, when these *preparations*, had unhallow'd
 Our *Churches*; Popery, would soon have follow'd:
 The *People*, should have been, once more, an *Ass*,)
 For *Prelates* to have ridden as it was
Kings, should have been but Blocks to help them on,
 And, *Emperours*, their Stirrups wait upon.

But, mark Gods, *Justice*, and retaliation,
 To these; for, it is worth your observation:
 The *Prelates*, justly, lost their *temporalties*,
 For smooth'ring *Truth*, and *Preaching vanities*.
 For seizing that, which Legally is known,
 The *Peoples right*, the *King* hath lost his own:
 And *King* and *Prelates*, joyning both together,
 In *Tyranny*, have ruined each other.

Thus far, you see Gods *mercies*; and, thereby
 May see, his *Justice*, too, with half an eye,
 And what must have succeeded ere this day,
 If these, had thrived in their wicked way;
 And, we are graceless, if we praise not him,
 By whom, We had deliverance from them:
 For, by those *Hydra's heads*, not yet bereft,
 (And by that *Poyson*, which is in them left)
 It is apparant, We should scarce have had,
 A day of rest until our *Graves* were made.
 On us, by his *Assistants*, he had brought
 Such *Slavery*, that, we had scarcely ought
 To call our own; Or, at the least, left Free
 From those *Intrusions*, which were like to be:
 Yet, worse it would have been; as, might appear
 Beyond dispute, should I make mention, here,
 What, I have *known*, and *seen*, in preparation,
 To bring a further *Bondage*; on this *Nation*.

Most,

Most, are forgetful of what's *past*; and, some
 By never heeding it, are now become
 Unthankful *Murmurers*, repining at
 Their present *Contributions* to the *State*:
 Because, the *Payments*, yet impos'd, are more,
 By much (as they conceive) then heretofore:
 (Considering, neither what *necessities*
Now are; nor, from whose *Faults*, they do arise.

There is, indeed, a very Large expence,
 Occasioned to make our *Just-defence*,
 Against the many practices of those
 Who, *settlement of Peace* do still oppose:
 And by long lasting *Wars*, at Sea, and Land,
 (In several Kingdoms) thereby, to withstand,
 Our present enemies (and to prevent
 Their future purposes) vast sums, are spent:
 But, this, was by *Constraint*; and, we have hope
 These *Issues of expence*, will quickly stop;
 If we with Patience, for a while, could bear
 With those *Disbursments* which Compelled are:
 And, would consider, at how much more *cost*,
 We were, that, all our *Freedom*s might be Lost.
 As, also, what great *Burthens*, it would bring,
 To readmit a *Tyrannizing King*,
 With all those swarms of *Locusts*, and of *Flyes*,
 Which are begot, and fed by *Tyrannies*:
 With what must be exacted to maintain
 The boundless Cravings, of his *hungry Train*.

We like the Sons of *Jacob*, were oppress'd;
 And, God, is making us, a Path to *Rest*,
 As, he did them, so, he, doth lead us through
 Much *Hardship*, and great difficulties, now:
 And some of us, like them, (nay, worse then they)
 Ev'n almost at the Period of our way,
 Would back return; and, brutishly Complain
 As if our *Ease*, were sharper then our *pain*.

Now

Now therefore, I will here insert a *Note* Expressing part, of what we have forgot ; That, when our former *Burthens* we review, We may, more thankfully, our *Peace* pursue.

We were oppress'd by his vain expence, Of Large *Revenues*, which, for our defence, And for the *Nations* honour, were with him, Intrusted ; For, by his consuming them Upon vain *Lusts* ; constrain'd we were, to add *Supplies*, oft-times ; for which *Returns* we had Of many new occasions, to increase Our *Burthens*, rather then to make them *Less* : And still what ever was on him bestow'd He took without Thanksgiving, as his own.

Great *Subsidies* (with such like *payments* gain'd By false pretences (as by dangers feign'd, Or some like that,) by him, were also, spent In prosecutions ; to the detriment Of all the *Nation* ; and so, all that *Cost* Was, thereby (as to us) much worse then *Lost*.

By many, other *ways*, he did enlarge Our *Burthens*, and this *Nation* over-charge By *Universal Loans* ; with an Intent, Never, to render back, the money Lent. By *Privy Seals* ; which, he did seldom pay Except, for other borrowings, to make way. By *Contributions*, termed Free ; altho, We paid them, whether, we did List, or no. By *houhold-Compositions*, (for the *Table*, The *Kitchen*, *Sellar*, and the *Royal Stable*) Which, of themselves, (if we consider shall What, *Officers* exalted, therewithall) Might have maintain'd a *King*, much better than All *Scotlands* *Royal* patrimony can. Yet, this too, (as I finde, by Inquisition) Was taken, by a forced *Compasition*.

To these, may added be, what he encroach'd
 By *Projects*, and by *Offices* new Broach'd
 By *selling-places*; by *drown Lands*, and *Fenns*;
 By *Fines*, for *Cottages* of other mens;
 By wrong pretended right, to *Lands conceal'd*;
 By *Ulnage*, and by *cloaths*, and *Drapries* seald;
 By *Patents*, *Corporations*, *Fees*, and *Toll*;
 By sev'ral *Writs*, and money by the *Poll*:
 By *Conte* and, *Conduitt-money*; and by that
 For *Ships*, which, was extreemly Grumbled at.
 By *Tunnage*, *Poundage*, *Customes*, both in use,
 And *pretermitted*; to the great abuse
 Of Trade and *Merchants*; who, tho paying of these
 To be secur'd from *Pyrates* on the Seas,
 VVere left unguarded; to the frequent spoil,
 Of *Private men*, and weakning of this *Ile*.

Moreover, out of our *Estates*, he made
 Large profit, by the *forfeitures*, he had;
 By Bonds *Recognizances*, and, by *Suits*;
 By *Tenths*, by *Lycences*, and by *First-fruits*,
Escheats, *Amercements*, *Mulcts* of severall sorts,
 In sev'ral *Causes*; and in sev'ral *Courts*.
 By *Wards*, and *Marriages*; by suing forth
 Of *Liveries* (which now are nothing worth)
 By *Honorary Titles*, Sould to such
 As were not thereby honoured so much,
 As honor was disgrac't; by great sums paid
 For *Corronation-Knights*; by *Coynage*, *Aid*;
 And, by a multitude of wayes beside,
 (Too many, hereby, to be specifi'd)
 This *Nation* was oppress'd. All which, though now
 Of their late Griefs, forgetful, many grow,
 (More notice taking, of what Lies upon
 Their backs, at *present*, then, of what is *gone*)
 VVould, if sum'd up, a greater *Burthen* prove
 Then VVe have born, our *Bondage* to remove:

Considering his vast *Incomes*; needlessly
 VVere wasted, on his *Lusts*; or, that thereby
 He might *Inslave us*: whereas, all we spent
 VVas by *Constraint*, or, that, VVe might prevent
Bell, and the *Dragons*, ravenous designs:
 And, therefore, whosoe're, thereat repines,
 Doth neither his own *welfare*, understand,
 Nor, that great *work*, which *God*, hath now in hand.

But, if our *Citizens*, who have forgot
 Their former *Pressures* (and, begin to dote
 Upon an *Idol-Majestie*) would take,
 More heed; they doubtless, more esteem would make
 Of *Gods* late *Mercies*; and, an offering Bring
 To expiate their cursed *Murmuring*.
 If, they would mind, at what uncertainties,
 They did possess their *goods*, and *Liberties*;
 What *Interruptions*, formerly they had;
 What *Innovations*, as concerning Trade:
 How oft, their *Charters*, upon slight pretence,
 Were questioned, to put them to expence:
 What *Presents*, they have been *Constrain'd* to give,
 For *Favours*, which, they never could receive;
 What *Bribes*, to get their grievances remov'd;
 And how unfruitful, Nay-the-less they prov'd;
 What *Scorns*, and What *disgraces*, in time past,
 On them, have undeservedly been cast;
 How oft, when *Legally*, they sought their own,
 They were abus'd, and into *Prisons* thrown,
 Till they were glad, to quit a *long-due-debt*,
 Left, else, a greater mischief they might get.
 Would they remember, their late sad Condition,
 Occasion'd, by the Cruel *Inquisition*
 Set up at *Lambeth*; by the merciless
Star-chamber Court; and by th'Imperiousness
 Of his *Court-Marshal*; where their *Innocence*,
 Was rack't and tortur'd, by the Insolence,

Of Officers; of Clerks; Apparators;
 Of Pursuivants; and Cut-throat Messengers;
 Were it remembred more, how they, complain'd,
 Of grievances by their late King sustain'd,
 And his ill Councello's: (whom we now see
 Not half so worthy, of our blame as he)
 They would not in their Courage, be so poor;
 Nor, so unlike, to what they were before.

Yea, would they but recal, how furiously
 They Acted (ev'n almost to mutiny)
 Against the King; and to th'incouragement
 Of this (then, Highly honour'd) Parliament;
 How zealously, Horse, money, Arms, and Plate,
 They, then, Contributed, to Vindicate,
 Their nigh-Lost Liberties; how oft, they sought,
 To bring to Pass what, now to Pass is brought;
 And, therewith, all would seriously take heed,
 That whatsoere did thereupon succeed,
 Beyond their first hym, was, Gods work (not our)
 To magnifie his Justice, with his Power,
 And Mercy: For all these were manifest,
 When, of his Throne, the King, he dispossest;
 And took away both Crown, and Life from him,
 That, our, and his long-sufferings, did contemn.

These things, could they consider somewhat more,
 They would more thankful be, then heretofore;
 And, not so irreligiously persevere
 To murmur, that, God blest their own endeavour;
 Nor, be so mad, to Aye those, underhand,
 Who, Gods, declared purposes, withstand;
 Lest, their Ingratitude, he should repay
 With greater Plagues, then, he hath took away:
 And, give them, in his anger, such a thing,
 As they deserve, another, Tyrant King.

If, Likewise, they, who in the Country, sing
 Thanksgivings backward, (and with murmuring
 Requite

Requite Gods *mercies*) would, by looking back,
 On what is past, more heedful notice take
 VVhat yearly, out of their *Estates* was taken,
 In *Lamb, Veal, Butter, Poultry, Eggs, and Bacon*;
 In *Wheat, Oats, Hay*, and such like things as these,
 (From which *exactions*, they are now at ease)
 How oft their *Taemes*, and *Carts*, were forced from
 Their *husbandries*, and *Harvest-works* at home :
 To their great detriment, for hyre, but small,
 And, many times, for no reward, at all :
 How oft, their *Saddle-Horses*, as his own,
 Were, by his *Courtiens*, Posted up and down :
 As for the *Publike*, upon *Publike Warrants*,
 When, they were, onely, sent on *Private arrants* :
 How, by the multiplying of his *Game*,
 Oppressed, and inflaved, they became,
 To their great Detriment ; yea, many times,
 To their undoing, for *suspected Crimes* :
 And, how, their *Nimrods* (or chief *Foresters*)
 VVith their insulting *Under-Officers*,
 Compelled many, for their preservations,
 Quite to forsake, their *Ancient Habitations*,
 Or leave their *Fields*, or *Woods*, unto the spoyl
 Of *Useless Beasts*, and *Beastly-men*, the while.

VVould they, these things Consider, and, that those
Taxations, which the *State* doth now impose ;
 VVith all these late oppressive *Plunderings*,
Large Contributions, and *Free Quarterings*,
 VVere first occasion'd, by his *Tyrannies* ;
 (Or, their own *Falshood*, or *Neuralities* ;
 They would not, like the murmuring *Israelites*,
 Render abuse, Reproaches, and despights,
 To their *Deliverers* ; because, a few,
 Among them, to their trust, have prov'd untrue ;
 And, to their own los, by their *selfishness*,
 Defer that *Peace*, which, else, they might Possess.

Nor

Nor would they, so unthankfully, desire
 To their *Egyptian Thralldom*, to retire,
 And to their *Garlick*; when there feet, were brought
 So neer, unto that *Rest*, which, long they sought:
 Much less, when they had (as it were) been fed
 With *Manna*, and, Mirac'tously been led
 Through many *Streights* (for wonderment, no less
 Then, *Israel* Pass'd, in the *Wilderness*)

Would they, by Stagg'ring, in a *Good-proceed*,
 Both re-enslave themselves: and all their seed.

Now, if (as other *Voluntary preachers*
 Presume to do) I, may to teach my *Teachers*
 Take boldness: I would seriously advise
 Some, of our *Clergie*, to become more wise:
 Ev'n those who, by a peevish frowardness,
 Neglect, not onely, that due *Thankfulness*,
 Which is commanded; but, make others too
 Prevaricate, from what they ought to do;
 By slighting what *Authority* enjoyns,
 And prosecuting of their own *Designes*.

Oh, God! What bold, what strange *Apostacie*
 Is this? And from a *Christian Ministry*,
 How disagrees it, that they should profess
 Or, teach, or sooth up an *Unthankfulness*?
 And, whence, proceeds it, but from their old vice,
 Of *Selfishness*, or *Pride*, or *Averice*?

Which, (as it hath, well near, already, done)
 Will looke them all, that, they insist upon;
 If, they proceed to prosecute those ends
 Which they and their *Fraternitie* intends.

God, bears me witness, I, envy them not
 The least *Advantages* which to their *Lot*,
 By right, pertain; But, rather, would improve
 My *Vote*, (with real heartiness, and Love)
 To give them double-honour, and advance
 What is thier due, by *sacred Ordinance*:

For they who serve him without *By-Respects*
 Had never cause to say, that God neglects
 Their service ; though he sometime lends them forth,
 Neither with *money*, or with *money worth* :
 As, every one observes, who taketh heed,
 How plentifully at all times of need,
 He them supplies, that, his *allowance* take
 With *Thankfulness*, and work, for *Conscience sake*
 Without Capitulating, whether they
 In *Pensions*, or, in *Tithes*, shall have their pay.

What is it Angers them ? Are they displeas'd,
 (Though, of their former *Grievances*, now eas'd)
 That, they, themselves impow' red do not finde
 To Act the *Prelates*, in another kinde ?
 And, to succeed them in their vast *Possessions*,
 Which was the chiefe end of their *Oppositions* ?
 Are they, again desirous of a *King* ?
 How so ? Since, they are those, who, first did bring
 Those things to contr oversie, whereupon,
 That *Justice*, which they murmur at, was done ?
 What, can they hope, by bringing back again
 That *Power*, whereof, they lately did complain ?
 But, greater *mischiefs*, and a heavier *yoke*,
 Then that, which from their Necks, was lately broke ?
 Considering, what *Confed'rates*, they now have
 This *Nation*, and *Themselves*, to re-inslave ?
 Are they afraid those *Tithe-pigs* may be lost,
 Which have so many *Tracts* and *Sermons* cost
 To prove them sacred ? That's, a needles fear,
 As, yet ; For, by our *Laws* confirm'd they are :
 And, till *supream power*, shall by *Law* revoke them,
 They may receive them, as they lately took them :
 And without question, all such due supplies
 Will still vouchsafed be, as may suffice .
 Nor have they cause to murmur, though it may
 Provided, for them be, some other way

Since, by their *Scottish Discipline*, they find
Their claimed *Tithes*, are seldom paid in kind.

— Is it, their zeal against *New-Heresies*,
The *Ranters Tenents*, or the *Blasphemies*,
VVhereof the *Scot* injuriously avers
Our *State*, and *Army* to be favorers,
VVhich makes them discontent? I think not so,
VVhat er'e they may pretend: for, they well know,
The Parliament hath lately made a Law,
To keep *Blasphemous Libertines* in aw;
And to correct their *Manners*, who transgress
Against the *Rules of Moral Righteousness*;
And, from our *Armies* frequently they hear,
That such, by them severely punish'd are.

Let them take heed, lest their *Endeavour* flows
From *Causes*, which may prove much worse then those
There mentioned; ev'n from an *Interest*,
Pursu'd, to raise the throne of *Antichrist*
A new found way: or else, from some vain hope,
In every parish to erect a Pope.

Let them take heed, lest er'e they be aware,
Their *Carnal policie* may them entnare:
For, by that *power*, whereat their *Parties* aim,
They seem to be affected with his *Claim*
VVho, to *Gods* throne aspires: or else, to that
VVhich will produce a *double-headed State*.
Or, that, at least, from thence, this may redound;
That, if the *Royallists* can cure their wound
By what, is now design'd; They, and their Friends
The *Romanists*, may thereby gain some ends
Obstructive to our *Peace*; though totally
Destructive to their *New Presbytery*;

Which they seditiously have preach'd and praid,
o build up by their *Ground-works*, lately laid.

Oh! therefore, let them speedily return
their lost *Path*; for their *backslidings* mourn;

Gods

Observe Gods *Providence*, approve his *uses*,
 And joyn with us, in singing of his *Praise*.
 Let them stir up their *Flocks* to *Thankfulness*,
 Like others of their *Calling*, who profess
 The self-same *Faith*; and help us, to redeem
 The losses of *Advantages*, and *Time*,
 Occasion'd by their *Schism*; that, we and they
 May friendlike walk together in *one way*,
 Partakers, of that happy *peaceful being*,
 Which is deferred, by our disagreeing.

For, were all well consider'd, all men would,
 Without the least obscurity, behold,
 What cause we have, to sing Gods *Praise*, this day,
 For taking of our *Slaveries* away:
 And, in the *first place*, for removing *Him*,
 Who, wore, *unworthily*, the *Diadem*,
 Of *Supreme Government*. But, least, some, yet,
 May, our *fore-past-condition* so forget,
 As to believe, we might have been secur'd,
 From that, which under *Kingship* we endur'd,
 By regulating it (which, I once thought,
 Till, I by *Providence*, was better taught)
 Let them, with me, take notice, and, well weigh
 How many hundred years, we did assay
 This *Remedy* in vain; and, heretofore
 Spend all our pains, to wash a *Blackamore*.

Let them look back, and heed, how oft we *Fought*,
 And by *fair-means*, and humble *Prayer*, sought
 A firm establishment, of what, we knew,
 (And had oft prov'd) to be our *proper-due*:
 How many *Charter's*, and, how many *Laws*,
 Were made, by *Kings*, in favour of our *Cause*:
 How many *Curses*, and sad *Imprecations*,
 Were laid upon their wilful *Violations*:
 How many times, their *Royal words*, we had;
 How many *Oaths*, and *Vows*, were sworn, and made; V

Yet, faithlessly, still, broken, afterward,
 Without remorse of Conscience, or, regard
 Of God, or *Men*; and, still, revok'd, as soon
 As *Opportunities* were fastned on,
 To prosecute, again, their *Tyranny*.

And, let us likewise, heed impartially,
 How much, our late *King*, labour'd to make void
 His free *Donations*; and, to have destroy'd
 His own *Concessions*: what dire *Imprecations*
 He likewise, ventred on; what *Protestations*,
 He dared, with a purpose to deceive;
 And, with a hope of making us believe,
 He, meant us well; when, he did, all the while,
 Intend his *Own-advantage*, and, our *Spoil*:
 Improving, still, (what, er'e, he did pretend)
 All our *Indulgences*, to his *first end*,
 Ev'n to his *Death*: witness, his, laying Plots
 To make a *Rent*, betwixt us, and the *Scots*;
 Yea, and, among *our selves*, that very time,
 In which, we *Treating* were, of *Peace*, with him.
 Hoping, at last, by one device or other,
 To make us, do his *work*, and, *fall together*.
 And, of those *Juglings*, now, the fruits appear,
 In *Ireland*, *Scotland*, *Holland*, *France*, and *here*.

What could, we have, expected, from a *King*,
 So wilful, and so false, in every thing?
 Or, from the *Off-spring*, of a *Generation*,
 So long time, rooted in *Prevarication*?
 So long, irreconcilably profest
 An enemy, to *Publick Interest*?
 And, claiming, so *Imperiously*, to be,
 From all the *Bands of Law*, and *Reason*, free?
 What hopes could we have had, that, we should ever
 Have tam'd this *Lion*, by our best endeavour?
 Or, any of his *Whelps*? or, means have found,
 Whereby, they might have been, securely bound,

From

From *Crushing* all our bones ; if, they again,
Should slip their *Collers*, or else break their *Chain* ?

For my part, I so well found, what he was ;
That, though I had large offers of his *Grace*,
And studied his chief good ; yet, still I found,
His *Heart* so hard, so double, and unsound,
(Ev'n to his last breath) that, I must confess
It was Gods *mercie*, and, our *Happiness*
That, he so fell ; and, 'twill be to the *Glory*
Of this our *Nation*, in their future *Story*,
That, whereas others have *Clandestinely*,
By *Poyson*, or by *Murther*, secretly,
Remov'd their *Tyrants* ; we, with *open face* ;
By *Publick Justice* ; in a *Publick place* ;
In presence, of his *friends*, and, in despight
Of all our *foes*, and ev'ry opposite,
Try'd, *Judg'd*, and *Executed*, without fear ;
The greatest *Tyrant*, ever reigning here.

Take then, *Gamaliels* counsell, and submit,
To that, which *Providence*, ad judgeth fit
Should come to pass ; lest else, perhaps, you may
Be found resistors of your *God*, this day.
Halt not 'twixt two *opinions*, as ye do ;
But, heed his *walkings*, and, conform thereto.
If, to this *Government*, you do adhere,
Let, it, by your *Obedience*, now appear :
If, you *Dissent* ; make publick your *Protest*,
As we have done ; unite your *Interest*,
To *Him*, whom you desirous are should Reign :
And, if you *dare*, come, and appeal again
To *God*, That, he may quickly send you thither,
Where, you may perish, or repent together :
For, we are confident, the *work* begun
Our *God*, will prosper, still, as he hath done ;
And, that when such as you, are in your *place*,
We, shall behold the *fullness* of his *Grace*.

But er'e you grow so mad to run that way,
 Be pleas'd to hear, what I have more to say.
 What profit will you get at last by that,
 Which you have indiscreetly aimed at,
 Tho it should thrive ; and, you, should hither bring
 VVith all his *Rabblement*, the *Scotish King* ?
 Should they with all their strength unite together ,
 And like an *Inundation*, flow in hither ;
 Set your *Fair Towns*, and *Villages* on fire,
 (As you, in probability, desire)
 VVhich would be done, (though you desir'd it not)
 If, there to your assistance they had got :
 If, with a *Louise Army* they should cover
 Your fruitful fields ; spread your fair *Meadows* over
 VVith their *Devouring-Troops* ; your houses fill
 VVith *Nasty sluts*, and *Grooms* against your will ;
 Making your *Parlours*, and your *Halls* to stink
 VVith slutttery, like a dunghill, or a sink :
 If you should see your *hardly-gotten-stores*,
 Devour'd by loose *Commanders*, and their *whores* ;
 Their *Brutish followers* rudely take the bread,
 VVith which, your *Little-children* should be fed,
 Out of their hands ; and, keep you so in aw,
 That you should scarcely dare to lodge in *straw*,
 (Although your own) whilst those bold *guests* did lie
 In your *soft beds* ; and some stand emptie by :
 Should you behold them, proudly domineer,
 VVhere you this day, both *Lords*, and *Masters* are :
 Should you, who may, in peace enjoy your lives,
 See your estates, your *Children*, and your *Wives*,
 Inroach'd upon ; the *first* of them possess
 By those, who *feigned friendship* had profess ;
 The other, ev'n before your face, mis-us'd ;
 The last, perhaps, immodestly abus'd ;
 And you your self, if that appear dislike'd)
 Disgracefully both flouted at, and kickt.

Should

Should you bel old such things, which (if they come
Upon those terms that are desir'd by some)
VVould surely follow; what should you then gain
By that, whereof you seem to be so fain?

Think you, the most Malignant *Cavaliers*,
The worst of *Papists*, and of *Presbyters*
(United in a *Trinity* together)

Will bring you *puritie of worship* hither?

Or, can the wisest man alive conceive,

What *Linsley-woolsey-stuff* the *Kirk* must weave,
To make a Garment, which will fit and please,
A *body*, made up of such *Crooks*, as these?

Or frame a *discipline* that will agree,

With such dissenting parties, as those *three*?

Can you be so imprudent to suppose,

That your *New feigned friends*, and *Ancient foes*,
(Disgraced and enrag'd as now they are)

With any good intentions will draw near?

Or give you *precious things*, to make you brave?

Or better *Fields* and *Gardens*, then you have?

Or that your entertainment, whilst they stay,

Will cost you less then what we *monthly* pay

Unto our *Army*, which by that expence

Is yet maintained, for our just defence?

Or can you dream (if at their choice it stand)

That, having found the sweetness of this *Land*,

The *Scots*, will be so mad, as thence to go

To feed on *Thistles*, and to lie in *Snow*?

Or think you, they, had lately, gone away

So quietly, but to obtain their *pay*,

To render them more able to come back,

When more it might for their *advantage* make?

Do you believe, that, they intend to bring

Their lately Crown'd, and *new-converted* King,

To vindicate the justness of our *Cause*?

Our ancient *Freedoms*, and our *English Laws*?

Or, that, they (having little of their own,
 To keep him) so much cost would have bestown;
But, that, they are made hopeful to advance
 As well their *own wealth*, as his *maintenance*
 From your *Estates*? Can your *Dull brains*, admit,
 That, *he*, or *his*, for ever, will forget,
 His *Fathers head*? his own deserv'd disgrace?
 And, on what *Terms*, you forc'd him to embrace
 A *loathed Covenant*, which, he did take,
 More for a *Kingdom*, then for *Conscience* sake?
 Or can you be so blinde, as not to see
 That, all things, which in your possession be,
 VVill scarce suffice to make full recompence,
 For *Damages*, and *losses*, ever since
 These *wars* began; when, he makes *Computation*
 Thereof, and shall demand a *Reparation*?
 Especially, when all his *needy-Train*,
 And *Greedy-party*, shall to him complain
 For satisfaction, of their Vast *Arrears*?
Losses, and *Expectations*, like to theirs?

Believe it, E're that *debt*, will quite be paid,
 They, who are yet, of no such thing afraid,
 VVill finde, that most (or all of them) shall be
Contributers thereto, as well as *we*,
 VVho are *proscrib'd*: And, that, if they are *rich*,
 It will not then, consider'd be so much,
How they affected stood, as *what they have*,
 To satisfie the lusts, of those that crave:
 And, all they, who are *Neuters*, now, or *Friends*
 In secret, unto that, which he intends,
 Shall, finde small means, to help distinguish them
 From those, whom he, for *Traytors*, will condemn.
 And, their false friends, will then Retaliate
 Their former *hate*, and *falsehood* to this *State*.

Oh! lest, this come to pass, more thankful be
 To *him*, who hath begun, to set you free,

From former *Bondage* ; and, from what you may,
Occasion, by an *Ill-advised way*.

Observe well, whether that, which God hath wrought,
For this poor *Nation*, could to pass be brought,
By *strength*, or *Wit* of men ; had he not been,
Our *helper* ; and, assistances brought in.
How, had so *many*, been so oft, by *few*,
Defeated else ? how, had the Foes they slew
And took, so often, more then doubled those,
Whom, they in open *Battle*, did oppose ?
How, else, had we so often saved been
By bringing of one *Single-voice*, between
Our *spoil*, and *us* ? how, having had, a *Foe*
So strong, so Craftie (and, a *Party* too
Of his, within our bosomes) had we thus,
Prevailed, and escap'd, what threatned us ?
Yea, and, among so, many murmurings ;
Among so many discouragings,
As we have had ? and, (which is worse then so)
Amidst, A *People*, not so wise, to know,
Who, seeks their *Weal* ? how, had we stood so long ?
But, that, *God* gave us *hearts*, and made us *strong* ?

Had I, a *memory*, and time to spare,
But half those *Evidences* to declare,
Which, of *Gods Providence*, my observation
Hath taken heed of, by the dispensation,
Of *mercies*, to this *Land*, since, he begun,
To prosecute, what he for us hath done,
In Order to our *Peace* ; you, would behold
A *chain* of *Graces*, richer, then of *Gold*,
Pearls, *Diamonds*, and *Rubies* ; and, believe
No *other Nations* ever did receive,
More *tokens* of his love. Could I disclose,
The Mischievous and deep *Designes* of those,
Who laid, the first foundation of this *War* ;
And, how far on, their *Projects* carried were,

In *England*, and in *Ireland*, ere our eyes,
 Observ'd the *chief ends* of their Policies :
 How, first, the *Lawyers*, and Ambitious *Priests*;
 Were woo'd and won, to serve his *Interests*;
 And, active to become, In making void
 The Just *proprieties*, that we enjoy'd,
 In *Civil things*; and, render our condition
 More slavish, by inducing *Superstition*.
 How, next he wrought upon those *Hypocrites*,
 Who, seeming *Patrons*, of the *peoples rights*,
 Became, at last, to be the worst of those,
 Who, to the *Publike-Liberties*, are foes.

Could, I expression make, How, *God* improv'd,
 His *mercies* to this *Isle*, when he remov'd
Strafford, and *Canterbury*; how, their *Plot*,
 To ruine us, by ayming at the *Scot*,
 (As their first *mark*) was made, the means of that,
 Which, we were hopeles of arriving at,
 (By such a far-fetcht Compass) and, brought on
 What we did never purpose to have done.
 Should I, at full, illustrate here, how, they
 Came, *first*, to do their *own work*; then, took *pay*,
 To Further *ours*; and, by meer standing still,
 Enabled us, to do (against their Will)
 What they pretended, with no true intents;
 As hath been manifested, by th'e events.

Such, as their fraudulent *juggling*, in receiving
 The *King* neer *Newark*; thereby, us bereaving :
 Of those *Advantages*, for which we *Fought* :
 And, for which, we their help had dearly bought,
 Such, as their wrestling, that, which they profess
 For our *Joynt Good*, to *private-Interest*;
 Making the *Covenant*, seem a just occasion,
 Of Prosecuting an unjust *Invasion*.
 Such, as their *Practices*, when, here they Lay
 Like *Snakes* within our bosoms, to betray

And

And ruine us ; by working upon those,
 Who were too Credulous, of their *fair-shows*,
 Of *Piety*, and *Love* ; For, whilst they were
 With kindness, entertain'd amongst us, here,
 They were but *Spies* and *Agents*, to promote
 Their own designs : And, doubtless, had it not
 By God prevented been, we had been more
 E're this, by them inflav'd, then heretofore.
 Yea, by those Actings, which we saw by them
 Pursu'd, when they, were wakned from the dream
 Which they pretended, (and which we did take
 For truth, till we, from dreamings did awake)
 All men may evidently, now perceive
 What, *we*, of their *Intentions* may believe.

If, I, could make you apprehend the *grace*,
 Which *God* vouchsafed, when he pleased was
 To move the *King*, a *Parliament* to call,
 That should be made destructive unto all
 His own *Designes* ; permitting, that he should
 Maugre, his *Fine-Devises*, be so foo'd,
 As, to restore, (of that *Just-power* it had)
 So much, as that, It could not be *un-made*,
 Without it own *Assent* ; you, would believe,
 That, *Mercie*, was a *visible reprieve*
 From our undoing. For, that made the way,
 To other *Priviledges*, which, long lay,
 Unheeded, or unpractised ; because,
Prerogative, had swallowed up the *Laws*,
 Or, leis'd upon the *Power*, by which, we might
 Regain possession, of our *Ancient-Right*.
 But, having, thereby, got that *Power* again,
 (Which, we are hopeful, they shall still retain)
 They (for abusing *Kingship*, heretofore)
 Enacted, that, we should have, *Kings*, no more.

Should I, sum up, what dangers did appear,
 And, what, *Gods* open, and cloie *mercies* were,

VVhen

When *Gloester* was besieg'd ; when, many thought,
 They, other *habitations* must have sought ;
 And, sent the *Goods*, and *Treasure*, they could spare
 To *Amsterdam*, to be secured there.
 VVhen, *Bristol* was resign'd ; and, all the Land
 (Save one poor Corner) in the *Tyrants* hand.
 When, in the *West*, one *Generat*, began
 To grow afraid, and from his Army ran,
 When, by another, something was was misdone,
 Of no mean consequence, at *Dennington*.
 When, other *Chiefs*, (by rambling up and down)
 With their *Brigades*, their Credits had, or'e thrown ;
 And, did begin to Act destructively.
 To them, whose good success, they did envy.
 When, *they*, who for our *Succour*, feign'd to come,
 Conspir'd against us *here*, and, then went *home*
 To prosecute their *mischiefs*. When, the *Foe*,
 Became so strong, and, *We*, so weak did grow,
 That, for our *Re-enforcement*, we were fain
 To take all comers ; and, some to constrain ;
 In whom, we could but forily confide.
 VVhen, in our *Houses* false friends did reside,
 More to our cost, and to the hazarding
 Of all ; then all, the *Armies*, of the *King*.
 VVhen, Our first *Champions* (who did over-ween
 Their own deserts) swoln bigg with Pride, and Spleen,
 Jeer'd our *New-Model'd-Army*, as if none
 Could do such *wond'rous feats*, as they had done.
 VVhen, from the *Parliament*, by shameleis *lies*,
 (VVweekly perpetuated by supplies)
 The *peoples* hearts, were woo'd away, to those,
 That *were*, and *are*, and *will be*, still their *Foes*.
 VVhen *Eury* had possessed many so,
 That, like a sudden *Torrent*, they did flow
 Impetuously, up to the *Senate-dore* ;
 Yea, break in thither, and, there *foam*, and *rore*.

Should

Should I proceed on further, and, with these
 Make mention of Gods great *deliverances*,
 VWhen, he at *Hull*, the first and second time,
 Did Nullifie a *Royal Stratagem*.

When likewise, there appear'd a dang'rous *Rent*,
 In *City*, *Army*, and in *Parliament*;

Not onely, thole dividing from *each other*,
 But from *themselves*, to ruine altogether.

When, both the *Armies* unto God appeal'd,
 As to their *Sovereign Judge*, at *Naasby-field*:

When, all things, that were dear unto us, lay,
 Upon the doubtful *Trial* of *one day*.

VWhen *God*, at *Brainford*, by a *poor mans* wit,
 And *Vallour*, (which none hath consider'd yet)

Sav'd our *Chief-city*. For, had not, *He*, been,
 The *King*, had then surpriz'd it, by *design*,

VWith all our *Train* (left for him in the way
 At *Hammer-smith*) whilst, our *Commanders* lay

Secure at *London*; who, did, little fear,
 So great a *danger*, had been, then so near.

Or, should I tell, with every *Circumstance*,
 God's *mercie* shewn in our *Deliverance*.

VWhen (after quenching of the *Gen'ral flame*)
 Infested, with new, *Mischiefs*, we became.

VWhen *Wales* revolted; when, with *Surrey*, *Kent*,
 And, *Essex* follow'd that bad president.

VWhen, *Scotland* (their confederate) came in
 To second, what their fallshood did begin;

And, after all their great *hopes*, and vain *Briggs*,
 VWere glad, to begg the saving of their *Craggs*.

VWhen, our perfidious *Seamen*, did betray
 Their trust; and with our *Sea-guard* stole away.

VWhen, our *unfriendly Neighbours*, looked on,
 The *Treason*, as well pleas'd with what was done;

And, did, encrease our hazard, by supplying
 Our *Foes* wants; and, by *under-hand-complying*.

When,

VWhen, all our *Ports*, upon the *Irish Coast*,
 (VWith every *Inland Town*) save *two*, were lost.
 VWhen our sick *Army*, likewise, near *Dunbar*
 Inclosed by their Adversaries were,
 VWithout the least, *Reserve*, in their distress;
Weak, Weary, Wounded, Hungry, Harbourless,
Wet, Cold, and *Straightned* so, that, in their *Powre*
 (Both by the *Foes* opinion, and by *Ours*,)
 They seem'd to bee; till, *God* look't through the *Cloud*,
 And, then, the *Lowlie*, trampled on the *Proud*.
 And, lastly; when, *Surrender* up was made
 Of *Edenborough Castle*; which, we had,
 At such a season as much more then doubles
 The *Benefit*; considering, what troubles,
 (VWhat dangers) might have follow'd; had we not
 So opportunely, that *Strong-Fortress* got:
 And, this great *mercie*, was the *just occasion*,
 Of this *days*, meeting, and *Solemnization*.

VWhen these *Deliv'rances*, and of this kinde,
 Some others, I do fully call to minde;
 VWith all the *Circumstances*, too, whereby
 VVe might illustrate every *Victory*,
 To *Gods* due praise; and, to th'annihilating
 Of our *Endeavours*; therewith Meditating,
 VWhat, we have *gain'd*; and what it might have cost,
 Had any of our hopes, in these, been lost;
 (Or, his *Assistances* with-holden been
 During those *straights*, which, we were sometimes in)
 I cannot, but unfainedly confess,
 His *Goodness*, with a hearty *thankfulness*;
 And, for the Honour of his *Name*, assay,
 To keep, an *Everlasting Holyday*.

To these *Considerations*, I might add,
 How many are displeas'd, and almost mad,
 VWith Rage, to see, that, still, in their dispight,
God, looks upon our *Thrivings*, with *delights*;

And,

And, still, makes void their Malice ; still, unknots,
 (From time to time) and Nullifies their *Plots*.
 How Constantly, *He*, Leads our *Armies* on
 VVith Victories ; as if, the *Work* were done
 Before they came ; and, left them nothing else
 To do ; but, take the *pris'ners*, and the *Spoyls*.
 How strangely, *He*, in *Ireland*, did begin
 To make us *Room* ; when, we had scarce, therein
 A place of Landing, wherein, we might say
 VVe could have been secured, for *one day*.
 How swiftly, he hath prosecuted there,
*Avenge*ments, for the bloody *Massacre*,
 Of our dear *Brethren* ; and, what fair hopes, *he*
 Vouchsafes, that, fully it aveng'd will be.
 How great a *Mercie*, t'was that now the *Scot*,
 By *Re-invading* us, prevented not
 The making, in their *Land* the seat of *War* ;
 VVhich, they intended should be settled *here* :
 And, what this *Blessing* is, they truly *see*,
 And *feel*, this day, where, now, both *Armies* be.

But, over and above all this, there's, yet
 Another *Mercie*, which, if we forget
 To mention, to God's praise, we do amiss :
 For, much it will avail us ; and, 'tis this.
 The Bloody *Irish*, whose chief interest,
 Depends upon the, ten horns of the *Beast*,
 (And, *Sea of Rome*) have with all diligence,
 Endeavour'd for assistances from thence :
 Nor was there want, in them, of *Willingness*,
 To second their desires ; yet, nay-the-lels,
 They have obtained, hitherto, thereby,
 No *Aid*, considerable, or *supply*.
 For, *God*, who, our *Avenger* is become,
 Hath cast on that *Leviathan* of *Rome*,
 A *Chain* ; and, Fastned in his *Nostrils* too,
 A *Hook*, which hinders what he fain would do.

God, likewise, ever since, our wars begun;
 (As if, to finde them *Work*, till his were done)
 Hath so distracted ev'ry *Christian King*,
 And ev'ry *Commonwealth*, near neigh'bouring,
 With Jealousies, and discontents at home;
 With Wars abroad; Or, with *Invasions* from
 Their *forraign foes*; that, what they would have done;
 They dar'd not: but, stood, onely, looking on,
 To see our *Fall*; to watch, how we did play
 Our *Game*; and, where, their best *Advantage* lay.
 What, but a *Providence*, and, such a one,
 As may ascribed be to *God* alone,
 Could so have tim'd, and *Order'd* every thing,
 That, they, advantages to us might bring?
 What, *Denmark* would have done, their foe, the *Swede*,
 Did, by an Act unlooked for, impede.
 What, *France* intended, was made also vain,
 By their *Domostique fars*, and, wars with *Spain*.
 What, *Spain*, could have been highly pleas'd withal;
 Was hinder'd, both by *France*, and *Portugal*.
 The Powerful, and waty *Netherlanders*,
 Were grown so jealous, of their own *Commanders*,
 That, though they were unfreindly, at the first,
 (And, Countenanc'd our *Foes*, in what they durst)
 Yet, peradventure, seeing (or else fearing)
 A *mischiefe*, over their own heads, appearing;
 They, have not put upon us, worse conditions,
 Then, very well became such *Politicians*.
 But, had not *God*, in season, took from thence;
 That rash, and over-much intrusted *Prince*,
 Who, had almost inflav'd them; *we*, and *they*,
 Or, both of us, had (probably) this day,
 Been much imbroyl'd: and, therefore, *they*, and *we*
 Should, for that timely favour, thankful be.
 The *Portugal*, hath had his bridles too,
 Restraining him, from, what, he fain wuld do.

The *Hollander*, and *Spaniard* daily keep
 His hands in action, and his eyes from sleep;
 And that which he hath done in opposition,
 To us, will but accelerate perdition;
 To those whom he secur'd, against our *State*
 And bring them, to repent, when 'tis too late
 For 'twill but keep our *Ships* abroad, a while;
 To shew the world, Gods favour to this *Isle*,
 To make it heed, what *work* he hath begun;
 To make them know, that, what is left undone,
 Is but for triall of their *faith*; and our;
 And, to illustrate so, his boundless *power*;
 That they may be allured to confess,
 His love, his *wisdom* and his *righteousness*.

And for assurance, that, it shall be thus;
 Observe what earnest, God hath given us;
 When, we had long time, controverted, here,
 Our *interest*; and made the same appear,
 By humble *pleadings*, and by *hearty cries*,
 To God against our late *Kings* tyrannies;
 And saw no good success: we brought our *cause*,
 (According to our ancient English *Laws*)
 Before him by *appeals*. And by the *sword*,
 (The last decision, which those *Laws* afford)
 Offer'd the same, for proof; both parties being,
 Contented, and in that *appeal* agreeing.
 Forthwith, both Drums, and Trumpets thereupon,
 Sounded a *Charge*; the *barrolls* join'd, fell on;
 And, God before whose *throne* our *cause* was tri'd,
 By *victory*, gave sentence on our side.
 This *judgement* (not by all, approv'd at first)
 Some *traitors*; and some *friends* would have *revers'd*;
 And sought to wave it, as a doubtful *trial*;
 Although throughout the world, without *denial*;
 (And throughout all times) even to this day,
 All such *disputes*, decided are, this way.

But to assure us, that the *sentence* came
 From God; he, hath, again, confirm'd the same
 By *seconding* that act of *providence*,
 And, making us, *victorious*, ever since.
 Thereto, therefore, adhering; we have thrown
 With confidence, the *tyrant* from his Throne
 Making him also, pay the forfeiture
 Of life, our present *ride*, to secure.

And, therein, not alone our *Consciences*,
 Do warrant us, and, all those *witnesses*
 Of *providence*, which have therein appear'd:
 But, to the *world*, the same is, likewise, clear'd,
 By all those pow'rful *Kings*, and neighbouring
 Who, have observed, how God vindicates (*States*,
 Our *cause*; and they have now pronounc'd us free,
 As we of right, and by Gods *verdict* be.
 For, their *Ambassadors*, who now reside,
 With us, our liberty have justifi'd,
 By their *acknowledgements*; and, witness bear
 Thereby, to what Gods *sentence* did declare:
 Yea, by their *free concession* of the same;
 They make themselves as liable to blame
 As we; for, if our *Nation* justly may
 Be counted *Murderers*; now so must they:
 At least, as *accessaries* to that deed,
 By which we from our *servitude*, were freed.
 If, *Righteously*, our winnings we possess;
 They, are partakers of our *righteousnesse*,
 By those *acknowledgements*; and, God, shall them
 Reward, for their so justifying him:
 If they by no sinister actings mar
 That *blessing*, whereto, *may*, it may appear.
 However; we, obliged are to praise
 Gods *mercia*, that we see in our own dayes
 Such *blossoms* of the fruits, which we expect:
 That, our *endeavours* have so good effect;

As, that the pow'rfullst *Princes* of all those
Whom we suspected *Neuters* (if not *foes*)
Are so convinced as to mediate
An *amicable juncture*, with our *State*,
In true sincereness; or, dissemblers are;
Which, were an evidence of greater fear,
And baseness, then, we either can detect;
Or, shall, without some future cause, suspect.

Oh! what a blindness, what a frowardness,
Doth some of our own *Nation*, yet possess,
That, other men can so farre off, discern
What, *God*, hath done for us; and thereby learn
Both to be wise in time, and *kisse the son*
Before his *burning anger* is begun,
And yet they, still, continue obstinate:
Grumble at *providence*, bark at the *State*,
Like dogs against the moon, and snarl at all
Who will not as they do, *good things*, miscall.

It may be, such as these, when they shall see
What's here expressed, will be mad at me;
Menace, defame and hate, revile, and curse,
(Or, peradventure, mean me, what is worse)
Yea, some who wish me well, may think I might
Have wiser been, than, to provoke despight,
Or, needlessly, (as they suppose) engage
Against the violence of brutish rage.
But, I defie that *wisdom*, which perswades
A *private heed*, which *publick right*, invades.
I never yet, an ease, or safety, found
In ought, which to my *Conscience*, gave a wound.
Already too too many such, now are,
Who either seem ashamed, or, else fear
To own *Gods Mercies*, or, the *publick causes*,
Without some *reservations*, *blinds*, or *paisas*,
To save that *interest*, which to enjoy,
Unseas'nably, themselves, they may destroy.

By this *self-love* are miseries begun :
 Within this channell, hitherto, they run ;
 By this, we lose *Gods* love ; by this, we make
 Our courage feeble, and from others take
 That confidence in us which might engage
 Their faithfullnesse ; and, them to us oblige,
 With willingnesse, to help establish that,
 Which for the *Publick weal*, is aimed at.

For my part I intend a resolution,
 To further what we have in prosecution.
 I see *Gods mercies*, and I understand
 His purpose, in the *works* he hath in hand :
 And therefore, whoso'er displeas'd shall grow,
 Will publish forth, what of his love I know.
 It is my duty, 'tis my proper call ;
 (If I have any in this world, at all.)
 Yea *born* I was, (if born I were for ought)
 To do the *work*, which, I to do have sought :
 And, if my *Faculty* (such as it is)
 Was given me for ought, it was for *this*
 Which I am doing, and I will employ it
This way, as long, as I with health enjoy it.
 What ever, I have publickly profest,
 Was *really intended* ; not in jest.
 Neither for praise, or profit, or to please,
 (Except what *frailty* doth inject of these)
 Nor out of *contradiction* unto those
 Who shall dislike it, do I this compose :
 And, therefore neither, *carnall hopes*, or *fear*
 Shall make, me, my known *duty*, to forbear.
 For no respect, to *Parliament* or *King*,
 Or to my *self*, have I in any thing
 Dissemblingly, spoke hitherto my thought ;
 Although much mischief on me it hath brought ;
 And I hope never to be frighted from
A free expression, whatsoever come.

But to declare the truth, and speak my mind,
 As often as, I just occasion find;
 In spite of all the spitefull world can do,
 And all the rage of Powers Infernall too.
 And whence springs this my confidence? not from
 Those grounds, whereby, most men, do now become
 Courageous in their *actings*: nor from our
 Prevailings hitherto: nor from that power
 We have acquir'd: or those advantages,
 Whereby we are made hopefull to possesse
 Our wished ends: nor trust I to th' events
 Of our *endeavours*, or our best *intents*:
 For, all these things, although they promise fair,
 May find a *change*, and leave us in despair:
 In this alone my boldnesse doth consist:
 I see Gods *presence*, and his *interest*,
 In all that's done: I have a glimmering, too,
 Of that, which he designs e're long, to do,
 Though yet delay'd: and, therefore, whatsoe're
 Befalls me, am resolv'd to persevere
 In driving on his *work*, though I should see
 As great a *change*, as may supposed be.
 Yea should I perish in this *Cause*, and knew,
 When I were dying, not one, thereto true;
 I should, even then believe, that, God, alone
 Would finish that, which he hath now begun;
 And make his *glorie*, be the better seen
 By those *Obstructions*, which will intervene.

Thus, having added somewhat to prevent
 The prejudice, which threatens my intent:
 And sum'd up also, (as my *weaknesse* could)
 A part of that for which we render should
 Our *thanks* this day; I purpose to compose
 Some formall *Odes* of *thankfullnesse*, for those
 Who shall desirous be, when they rejoyce,
 To witness their intentions, by the *voice*.

This, prudent men, thought very pertinent
 (And an inseparable complement)
 For such a *duty*: though, *fanatick fools*,
 Who have nor *wit*, nor *musick* in their souls,
 Perceive not, with, what good effects we may
 Use them in our *devotions*, at this day.

Gods, *Prophets*, who, knew best what did belong
 To *praises*; did expresse them, oft, in *Song*,
 And, left them written, as the best *Records*,
 To memorize, what *present time* affords,
 Worth recommending to Posterity:
 Or, of safe-keeping it in memorie:
 For, seeing *Hymnes* beget no expectation
 Of ought proceeding from an *inspiration*,
 Upon emergent cause; but are a *story*,
 Expressing, briefly, to th' *almighties* Glory,
Matter, of fact, (as that which hath been done,
 Lately for us, or many ages gone,
 For, others, whose well-being did relate,
 To us;) those Odes continue still in date;
 And should sometimes, repeated be, to show
 What, *God* hath done; that, hopefull we might grow
 Of like *Protection*: and, be comforted
 By those examples, when our hopes are dead.
 And necessary 'tis, that, those *Records*
 Should be preserved, still, in their *first words*,
 That, future times, a certainty may see
 In those things, which commemorated be.
 And out of question, (to the end of dayes)
 He, who sincerely sings them, to Gods praise,
 Shall feel within him (being so dispos'd)
 That *spirit* move, by which they were compos'd.
 Therefore, though *Scorners*, & those *dull soul'd things*,
 Whose judgement knows not, whether better sings,
 The *Nightingall* or *Cuckow*, flout me shall,
 And in contempt, these *Hymnes* my *Ballads* call;

I will not be discouraged by these;
 From saying, or, from singing, what I please;
 But, in an awfull, Joyfull strain, begin
 A song, to shew this dayes praises in.
 Yea, in those forms, which are by them abhorr'd;
 I, and my household, thus, will praise the Lord.

Sing this as the 100. Psalm.

1. **W**ith aweful Joy, and joyful Fear,
 To ianctifie, O Lord, this day,
 Before thy Foot-stool we appear;
 And, our *Thank-offrings* here to pay:
 Which though it be no other thing,
 Then thy *Free-mercies* to confesse;
 Or, *Songs*, unto thy praise to sing;
 Vouchsafe acceptance, nay-the-lesse.
2. Within our selves, we are so poor,
 That, we have nothing of our own,
 But, what we had from thee, before;
 Which, by our *sins* impair'd is grown:
 For, our *wit, beauty, strength, and health*,
 (The goods of body, and of mind)
 Our time, our honours, and our wealth,
 To serve our lusts, have been resign'd.
3. And, therefore, till thou shalt renew
 Thine *Image*, by our fault defac'd,
 We, and our *Offrings*, from thy view,
 Deservedly, may forth be cast:
 There is no musick in our *Songs*,
 That's worthy to be heard of thee;
 Because, our *hearts, eyes, ears, and tongues*,
 Prophaned, and untuned be.
4. Yet, by those favours, heartned on,
 Which were on us bestow'd of late,

A *Hymn*, we joyntly have begun,
 To sing this Day, at *Mercies gate*.
 Lord! those *eternall doores* uncloſe,
 Through which thy ſpeciall graces flow;
 The cords of our Corruption loſe,
 And, let thy Spirit on us blow.

5. Then, ev'ry word, we hear, or ſay,
 With ev'ry thing, that's done, or thought
 (In celebrating of this Day)
 Shall do thee honour, as it ought:
 And, they that ſtudy publike harms,
 Or, ſhout, what we are doing here,
 Shall be ſo bound up, by theſe Charms,
 That when they ſhout us, they ſhall fear.

Thus, having by an humble *preparation*,
 Made, firſt, our way to God, for *acceptation*
 Of our intended *praiſes*; and, that done,
 A little meditated thereupon;
 Or, exerciſ'd our thoughts, on other *Notions*,
 Which may be pertinent, to theſe *devotions*;
 We, in a ſecond *Canto*, will relate
 Some *heads* of that which we *commemorate*:
 And, thus, expreſſe our *thankfulneſſe* to God,
 In *exultations*, of a higher *Mode*.

Sing this as the 113. Psalm.

1. **O**H God! how good! how kind art thou!
 What help, what grace, doſt thou beſtow
 On us, in our diſtreſt eſtate!
 Our *tears* to *triumphs*, thou haſt turn'd,
 We now do ſing, who lately *mournd*,
 And, by our Foes, were jeered at.
 When we were weak, poor and forlorn,
 Expoſ'd to dangers, fears and ſcorn,
 Our *Comforter*, thou didſt become:

And,

And, when we dreaded *shame of faces*,
 Spoils, death, or wounds, joyn'd with *disgrace*,
 Those fears, we were deliver'd from.

2. As thou, from base and servile bands,
 And out of cruel *Pharaohs* hands,

Thine Heritage redeem'd'st of old:
 Ev'n so, from those, who sought our harm,
 Thou brought'st us off, with out-stretch'd arm,
 With *signs* and *wonders* manifold.

They so, were blinded, Lord, by thee,
 Who, might have *seen*, but wou'd not see,

Nor hear when they were counsell'd well:
 And He that fraud, and force imploy'd,
 To make our Layvs, and Freedomes void;

In our own view, like *Pharaoh*, fell.

3. This is the *Day*, whereon our *Yoke*
 Of *Norman Bondage*, first was broke;

And, *England* from her chains made free:

This is the *Day*, vwhereon the Lord,
 Did manumit us by the *sword*,

And, 'tis now *signall*, by decree.

Slaves, they deserve to be, therefore,
 And to be bar'd for evermore,

The *Freedoms* of this *Commonweal*,

Who shall not thankfull, now appear,

And vindicate with sword and spear,

Gods just Replies, to our *Appeal*.

4. By thee, our Freedoms, Lord, vve got;
 Oh! to our keeping, leave them not:

But, still their *Guardianship* retain.

And, let not those, vwho under thee,

Sub-keepers, of those *Freedoms* be,

Nor, our sins, forfeit them, again:

On those alone, that are unjust

Or shall be traytrous in their trust,
 To this *Republike*, or to *Thee*,
 Let thy avenging justice fall;
 And, on all those who hinder shall,
 That *Peace*, with *Truth*, may settled be:

5. Write in our hearts, thy sacred Law;
 And, let no *future failings*, draw
 Our former cursed bondage back:
 But, our *depraved wills* renew,
 And, to thy *service*, keep us true;
 Which, wil our *Freedom*s perfect make:
 The *Kingdom*, *Power*, and *Praise* be thine
 As long as *Moon*, and *Sun* shall shine:
 Be, likewise, thou our *Heritage*:
 And, in this *Nation*, let there be
 No other King, or GOD, but thee,
 What e're they are, who thereat rage.

Warm'd by these *Charmes*, I do begin to feel
 Another *motion*, in an higher wheel,
 Inclining my *invention*, to indite
Expressions, raised to a loftier height;
 That (if it can be done) I may awake
 Some other, in my *praises* to partake.
 Be silent then; For, I intend a *strain*,
 That shall reach *heaven*, and, eccho, down again
 Such *repercussions*, hither, through the ayre,
 As will within our *Foes* beget despaire,
 Of their *designes*; and, those, to us, unite
 In *praises*, who, in *Englands* peace, delight:

Sing this as the 148. Psalm, doubling the last strain
 of the Tune.

1. **A**ll you, that present are,
 Come, let our *hearts*, and *tongues*,
 The *Praise* of God declare,

In new-Thanksgiving songs;

Come, let us sing

Strains, that may make, the walls to shake,

The Roofs to ring:

Still sounding higher,

Till thereby, we, with *Angells*, be

Joyn'd in one Quire.

2. Related, we have heard,

What he, for us, hath done;

With how much disregard,

Our Foes, he looks upon:

And, we have seen,

How, he befriends, when *righteous ends*

Pursu'd have been:

VVe, likewise view

VVhat will befall, to those that shall

Their lust pursue.

3. We see, or may behold,

That, he our *Armies* leads;

And (as in times of old)

His Banner o're them spreads,

And for our *Lakes*, (*heights*,

Through threats and spights, through depths and

Their passage makes,

VVhilst, to his praise

Their Foes to nought, are justly brought,

In plainer waies.

4. He, made both *Seas* and *Wind*,

To them assistance lend;

And, what they had design'd,

Sun, *Moon*, and *Clouds* befriend.

Force, he repells;

He makes them bold, to march where cold,

And hunger dwells.

And,

And, when their *fear*
 Did most abound, they mercy found,
 And *Victors* were.

5. To him doth *Praise* belong;
 For, he did them subdue,
 Who num'rous were, and strong,
 When we were weak, and few;
 And, when our Foes

Came bragging on, and thought all won,
 They all did lose.
 Still, be it thus;

Lord! alway, so, them overthrow
 VVho malice us.

6. His wise-fore-sight prevents,
 The *Politicians* wiles:
 He, crosses their intents,
 He, at their *Projects* smiles:

In his due time,
 He still unknots, all hidden plots,
 Contriv'd by them:
 And, in that snare,

VVhich, for our feet, they closely set,
 Still caught they are.

7. Vain *sons of men*, therefore,
 Your brutish grumbling cease;
 Pursue false-hopes no more,
 But follow after peace.

More prudent grow;
 Reform your waies, and sing his Praise
 As now we do:

Oh! whilst you may
 In *God* rejoyce, and hear his *Voice*
 VVhile 'tis to day.

8. Let all men do the same,

Of whatsoe're degree;
And magnifie his Name,
As all obliged be.

His Righteousnesse,
His *Power* and *Grace*, in ev'ry place
Let all confesse:
And lay aside
Their own deserts, their selfish hearts,
Their stinking pride.

9. Your strength to him submit,
You, that have conquests won:
Wise men ascribe your wit,
To him, ev'n him alone.

For, he supplies
The Fool with skill, and, when he will
Befools the wise.
And, certainly,
Unto to your Foes, he, gives the blows
By which they die.

10. Rich-men, your precious things
Bring forth, your Thanks to show;
Before him, (Oh ye Kings)
Your *Heads*, and *Scepters* bow;
And, as 'tis meet,

Come from your *Thrones*, and cast your *Crowns*
Beneath his feet:
For, *Kingdomes* all
To him pertain, and he again
Resume them shall.

11. Oh ! let all things that *were*,
That *are*, or shall *enue*;
(Or, but in *thought* appear)
Thy *Praise*, O God, forth-shew;
Till *Times* last bound:
And, let it run, when time is done,
An endless *Round*;

Where

Where, needs not be
Privations Night, that we true Light
 May better see.

12. Mean time, let not his praise
 Be meerly, in our Voice,
 As if vve thought to raise
 A *Trophy*, out of Noise:
 But, let us more
 Our Thanks expresse, in Righteousnesse,
 Then heretofore;
 Els (this is plain)
False shows we make, and, do but take
 GODS Name in vain.

These *Hymns* I offer up, to be instead
 Of some short *Chronicle*, for them to read,
 Who have not means to get a *larger Book*,
 Or leisure-time, long *Traacts* to overlook.
 And many, per adventur, who should els
 Never have heard a word, of what this tells,
 Shall thereby know it, and chence, take occasion
 To magnifie Gods *Mercies*, to this *Nation*.

Here J had made an end, but that J find
 Another *Christian duty*, which to mind
 J must present. All these, forepast *Expressions*
 Of Gods great *mercies*, and our fair *Professions*
 Of *thank fuinesse*, but words, or actions be,
 Which *hypocrites* may do, as well as we,
 (As to the outward man) and, many times,
 By them, that *service*, best performed seems.
 These, are but *offerings* of our *lips*, and *tongues*,
 Or exercises of the breath, and lungs,
 In which, we formally may act a part,
 With little fervor, and without a *heart*.
 If we upon inquiry find it thus,
 In those *Thanksgivings* offered now by us,

Our verball, and meer *corporall oblation*
 Shall be to God, but an *abomination*.

We, therefore shall do well, when we have ended
 The *publike duties*, unto us commended,
 (By *Power supreme*) in private, to retire
 Into our *selves*, and of our hearts inquire
 How things are there, and whether all be so
 In earnest, as it ought to be, or no.

If we perceive a failing, let us, then,
 Confesse it, as becomes *repentant men* :
 And take occasion, thence, to magnifie
 Gods *love* the more, and humbly vilifie
 Our wayes before him, for the *favours* done,
 Will, then, most thankfully be thought upon,
 When we consider, that, the *Grace* bestown,
 Was not, without our *self-desert*, alone :

But, when we rather merited his *wrath* :
Mercie, by *guileinesse*, more lustre hath,
 And Gods *commiseration* will appear
 Thrice greater, when 'tis known, how vile we are.

Oh ! let us therefore, take more care to see,
 Both *what we are*, and, *what we ought to be*,
 Whom, *God*, hath so much *favour'd* : let us know,
 That we our *thankfullnesse* are bound to show
 As well with *other members*, as with *tongues*,
 And, with what, ever else to us belongs.
 We ought to bring a *circumcised ear*,
 Not deaf to *truth*, or, readier to hear
 A *false report*, then, that which represents
 The *grievances*, and *wrongs* of *innocents* :
 A pitifull, and an *impartiall eye*,
 To look upon, the *poore mans* *miserie*,
 And turn from *vanities* : well cleansed *hands* :
 Active, in executing, Gods *Commands* :
 Feet, not to *bloodshed* swift, but, ordered
 The paths of *Christian holinesse*, to tread ;

And

And ev'ry other *Member*, serving to
 Those *duties*, which they were ordain'd to do
 Let ev'ry man consider, what, *he was*;
 What, he at this time *is*; unto what *place*
 God, hath *preferred him*: unto what *ends*;
 What, *he hath done*; and, *what, he doth intend*:
 Whether, *to other men*, he hath done so,
 As, he would others, unto him should do.
 Whether his *Power*, be faithfully employ'd,
 To further that, for which it is enjoy'd;
 Or, to enrich himself: Whether, his *wealth*,
 His *reputation*, *wisdom*, *strength*, and *health*,
 Have been improv'd aright; and, whether, he
 Is really the same, he seems to be,
 By those *externall actions*, which expresse
 His *Justice*, *Piety*, and *Thankfulness*.
 For, 'tis not our *conformity*, to that
 Which is this day, commanded by the *State*,
 (Or, other like *performances*) alone,
 That, maketh acceptable what is done.
 'Tis not *Religion*, stew'd into a vapour;
 Taking, of *Notes*, at *Sermons*, in a paper;
 Or, giving sixpence, or, perhaps, a shilling;
 Wherein, consists a laudable fulfilling
 Of this daies duty: no, beloved *Nation*,
 'Tis *Justice*, *Justice*; Bowells of *compassion*;
Sincereneſſe in your *deeds*; *truth* in your *hearts*;
 And, purifying of your *inward parts*;
 Which makes a *Sacrifice* to be approv'd,
 Or *Sacrificer* perfectly belov'd:
 And, 'tis the want of these, that, most estranges
 From GOD; and brings the most destructive *changes*:
 Which, being true; all men (in what they may)
 Should to perform the duty of *this day*,
 Be diligent: But most conduce, it shall
 Unto the *Publike-good*, in generally;

That

That such as have chief *Power*, in either *Nation*
 Should take themselves into *Examination*,
 And search, what in them wanteth, to expresse
 A hearty, and unfained thankfulness:
 Let, therefore those, on whom, at this time, lies
 The greatest *Trust*, reflect, awhile, their eyes
 Upon themselves; to make enquire, whether
 There be not in their *publike-actings*, either
 Some fallhood, or some failings, which may need
 A *Reformation*, and a better *heed*:
 Whether, they have not swallow'd, what may choke
 Themselves, at last; Gods, righteous wrath provoke;
 And, frustrate all our former *Preservations*;
 Our present Joys, and future expectations.

Let them examine, how much, yet, they want
 Of making good their vowed *Covenant*,
 (Not in the *Scottish*, but the *English* sense)
 Which hath relation to our just defence,
 And, to that *mutuall aid*, which, to each other
 We vow'd; when, we were thereby joyn'd together.

Let them examine, whether, they have not
 That part, of their *Engagement*, so forgot,
 As, to desert their friends, in th' executions
 Of their just *Vow*, and, made their *Prosecutions*
 More mischievous to them, then unto those
 That, were apparently our *guilty Foes*:
 And, whether, whilst this *Lot*, on them attends,
 Men, may not cheaper, be *truth's* foes, then friends!

Let them examine, if there be not some,
 Who to their *Counsell*s, and *Committees* come,
 Seldome, or never, but, to let those free
 From *Prosecution*, who, most guilty be:
 And, whether, many of them, do not know
 Who, these men are, and often, find it so,
 Much to their grief; because, they are unable
 To hinder, what they know unwarrantable.

Let, them consider, whether, some effects
 Of *partiall*, and of *personall respects*,
 Have not, oft times, destroy'd an *Innocent*,
 The just dooms, of the *guilty*, to prevent:
 Whether, this *Lord*, that *kinsman*, or their friend;
 (Or, he, that can promote their *private end*)
 This *Lady*, with the fair bespotted face;
 That *gallant*, in the suit bedawb'd with Lace;
 Or, seeming *Converts*, who, perhaps, are come
 To *Fine*, for means, to mischief us, at home;
 Let them I say, consider whether, these
 Are not receiv'd with more *civilities*,
 And, with much more respect, then many are,
 Who, from the first beginning of this war,
 Have served faithfully; and ever stood
 Firm, in all *Trialls*, for the *Publike-good*.

Let them examine, whether, *they* and *we*,
 Partakers, of one *Common-Justice* be,
 According to our right: Or, whether they
 Allow not to themselves, what they deny
 To some of *us*, who, have the self-same *Cause*;
 And, claim the self-same *equity*, and *Laws*.
 Let them examine, whether, none of them,
 Seek *opportunities*, and watch for *time*
 How, to surprize their *House*, to gain a *Vote*,
 Which, in a full Court, never had been got;
 Because, their *motions*, had been, then, gainsaid,
 By many, and, their *purpose*, better weigh'd.
 Let them examine, how, they do pursue
 Their *self-denying Votes*, which, gave a shew
 Of honorable, and of good *intentions*;
 Though frustrate, by unlooked for *preventions*!

Let them examine, if these *Common-weals*
 Can hope for benefit, by just *Appeals*,
 Against *Oppressors*, who shall *Office* bear,
 When in *Supreme Authority* they are,

And

And while they shall be priviledged so,
 That, they may Judges be; and *Parties*, too,
 In those *Appeals*; and, how, their *bribery*,
 Or other injuries, can possibly
 Be prov'd; where, all *Appellants*, against these,
 Shall find so many disadvantages
 To struggle through; and while those they impeach,
 Are in a *Sanctuary*, out of reach.
 Let them examine, if the *distributions*
 Of *places*, gainfull by their executions,
 Are equally divided; or, bestown
 So frequently, for any *merit*, known,
 As, for some nigh *relation*, unto those
 Who get the power, such *places* to dispose:
 And, whether, *one*, may *five*, or *six*, deserve,
 Whilst, many of our *friends*, are like to starve,
 Who, might have been reliev'd; yea, made our debter;
 And, serv'd the *Common-wealth*, perhaps, much better.

Let them examine, whether, they, who *lent*
 And, freely gave, till all they had, was spent,
 The *Publike* to secure; are car'd for, so,
 As they have been, who, sought our overthrow:
 Whether, they see not many more arise
 To *speak* for them, upon emergencies;
 To *represent* their seeming-sad *conditions*;
 To *offer*, and to *second*, their *Petitions*;
 To get *Provisoes*, *pardons*, or *Reprieves*,
 (And, means to keep their *children*, and their *wives*)
 Then do for those, when their distresse appears,
 Who, freely, spent their *blood*, to save our *tears*.

Let them examine, whether, some of them
 Do not by their proceedings, both condemn
 And, help destroy themselves; when, in their *Chaises*
 Of *Publike-Ministers*, they give in *Voices*,
 Or *Names*, for by-respects, or kindreds sake;
 Enabling them, *Confederacies* to make,

For *private interest* let them, together
 Take consultation, and examine whether
 They favour not, among them, such as drive
 Those *actings* on, whereby, they may contrive
 The ruine of our *Cause*. Let them, moreover,
 Examine, whether, none they can discover
 Who constantly endeavour, to bring in
 Those, who most worthily, depriv'd have been
 Of their late *trust*; that, they might them assist
 In strengthening their *corrupted interest*:
 And, whether, an *indulgency* to these,
 May not procure some disadvantages.
 To that *Militia*, which, hath been, of late,
 Established, to fortifie the *States*:
 And, let them, if they find it to be so,
 Prevent the mischief, ere it further go.
 Let them examine, whether, *Avarice*,
Ambition, *malice*, *pride*, or some such *Vice*,
 Hath not been so indulg'd, as, that it may
 Deprive us of the comforts, which this day
 We have in hope: yea, let us all, *apart*,
 And, joyntly, seek true *Peace*, with perfect heart.
 These *memorandums*, I am bold to add,
 That, our *Thanksgivings*, may be thereby made
 More perfect; and, more acceptable, too,
 By minding, what, we further have to do:
 That, by these *Observations*, I may keep
 My *friends*, from singing of themselves asleep,
 In that *security*, which will destroy
 The truest sweetnesse, of our present joy:
 That, we might save *Supreme Authority*,
 From that contempt, that blame, and obloquy,
 Which, may be cast upon it, by our *Foes*,
 Or, by the secret *faihtlesnesse*, of those,
 Who (by pretending for it) have much wronged
 Their *Actings*, and our *miseries* prolonged:

And

And that we may not by our heedlesnesse
Of those things, which will mar our happiness,
Howle Elegies, and roar out Lamentations,
Instead of songs of praise, and Exultations.

Lord! give thou herunto, those good events
Which, may, in somewhat, answer my intents:

And, take with acceptation, I, thee pray,
This my imperfect, this my weak assay.

Hasten thy work, and bring it to conclusion:

Draw us out of that chaos-like confusion,

In which we are: As, in our preservation

Thou hast appear'd, so in our restoration

To unity, please, likewise, to appear,

That, Peace and truth, may keep their dwellings here.

Let Parliament, and people, from this day,

Praise thee, by Reformation of their way.

Let City, Countrey, and both poore and rich,

Endeavour with sincerity, as much

Let our victorious Armie, do the same;

Attributing unto thy glorious Name

All their prevaillings; persevering, still;

In faithfull executing of thy will,

And seeking publick-peace without design

Of ought, which may to selfishnesse incline.

And, make us all, with as much willingness,

Set forth thy praises, for the righteousness

Of thy severest Judgements; as, to sing

Thanks, for those blessings, which thy mercies bring.

And, my dear countrymen, let me not pray

For you in vain: nor sing my songs, this day

To Beasts, and Rocks, and Mountains, to be heard,

(As they have often been) without regards

Let I have cause to change my joyfull Odes,

To mournfull Epicedes, and Patinodes.

An ill presaging Raven to this Nation,

I would not be croaking of desolation

And sad events) I, rather with the *Dove*,
 My winged *Contemplations*, would improve
 To bring such *Olive-leaves*, as may declare
 Your *overflowings*, quite abated are :
 But, all that is allow'd by my *Commissions*,
 Is, only to declare, on what *conditions*,
 We may have *Peace*; and, what events, God hath
 Design'd, both to the *right*, and *left hand path*.

Let me not, therefore, whistle to the *wind*,
 And, *emptiness*, in my good wishes find.
 For, why should this day of our *visitation*
 Be overpass'd by this *generation*?
 Why do the *Gentry* rage? why murmur so
 The brutish *Common people*, as they do?
 New *Vanities*, why do they still devise?
 Themselves befooling every day with *lies*?
 Though, every dayes, experience doth declare,
 How false their hopes and expectations are:
 If they would learn to *love*, and to *believe*,
 God, thereunto, a blest Event should give;
 And make them know, and see (with comfort too)
 What, he is doing, and intend to do.

But I begin to feel within my breast,
 A *Rapture*, pressing on to be express'd.
 Oh! hear me therefore, and let none despise
 To heed it: for I'll now sing *Prophecies*,
 Which (whatsoe're you think) shall be as true,
 As if a *wiser man* had told them you.
 If you shall (oh ye *Brittains*) reunite,
 In *love*, and, but, according to your *might*,
 Add your endeavours, chear fully, to do,
 What *Grace* and *Reason*, will invite you to,
 Your *way* shall prosper: and, (my soul for yours)
 Neither all *earthlies* nor *Infernall powers*,
 Shall able be to make a future *rent*,
 Betwixt you; or to shake that government

Which

Which God will settle here : but it shall stand
 As long, as there is, either *sea or land* :
 And be renown'd among all other *Nations*,
 Throughout the *world*, and through all *Generations*;

This *Iland*, then, the *Darling* shall become,
 Not only, of all *States* in *Christendome* ;
 But, likewise, of all those within the sound
 Of everie *wind*, that blows within this *Round*.
 It shall be made the *Magazine* of all
 Those things on earth, which men do precious all :
 And, of all *virtues*, *morall* and *divine*,
 That may be found, where *Sun* and *Moon* do shine
 For, God shall take delight, to multiply
 His *blessings* on it, and to beautifie
 Our *cities*, *fields*, and *persons*, with each thing,
 That *honour*, *ornament* or *peace* may bring.

But, if against the *Light* you shut your *eyes* ;
 Good *counsel*, if you frowardly despise :
 If you from God, shall turn away your *heart* ;
 The way of *Justice*, and of truth pervert :
 If, timely *mercies* you neglect to shew
 To those that *need* (God, having unto you
 Vouchsaf'd so many favours, and, *protections*,
 In your great *straights*, and manifold *afflictions*)
 Or, shall abuse the *powre* or *trust* bestow'd,
 To set up vain *devices* of your own,
 Instead of what concerns the throne of *Christ* ;
 Or, this free *Nations*, lawfull *interest* ;
 Or, shall maliciously pursue a *course*,
 That, leads away, from *better things*, to *worse* :
 Then, know your *doom*, for, here I'll tell it you,
 And speak it out, without *Enigmæ* too.

God, with a *black-sad* cloud shall overcast
 Your hopes ; and, on you, breath a sudden blast
 That will shrink up, (before you are aware)
 All those fair *bloomings*, which this day appear ;

Set back your *Dialls*, nip your *forward Spring*,
 Which promised rich *harvest fruits*, to bring:
 And, as his *mercies*, have exceeding been,
 So shall his *judgements*, when they do begin.
 Yea, should you *conquer*, till, you did not know,
Abroad, or, here *at home*, one able foe.
 Should all those *Princes*, and those *powerfull States*,
 Who court you now, prove firm *confederates*;
 Or, should you stand possesse of all their *powers*,
 Of whom, you are, or may be *Conquerours*;
 Yet, *mark well this* (unlesse, we shall with speed,
 Reform *some things*, which *Reformation* need:
 And with more *Courage*, with more *verity*,
 More *self-deniall*, and *sincerity*,
 Witnesse our *thankfullnesse* (which, by Gods grace,
 I hope, will in due time, be brought to passe)
 A *thing*, which no man yet, knows what to call,
 (Or whence 'twill come) our hopes endanger shall:
 Yea, such a thing, as is not yet in *thought*,
 (And which most men will sleight and set at nought;
 When first it shall appear) will overthrow
 Our *Glorie*, and lay all our *honour* low,
 Till we repent: but, then, we shall arise
 From our *disgrace* again, to be more *wile*:
 And they who in their hearts abide sincere,
 Shall see this *change*, without much *harm*, or *fear*.
 More, I might say, but, my *set time* is gone.
 Take this, among you; and, *Gods will be done*,

FINIS.

In the last page of the Epistle l. 21. r. *setting*. p. 6. l. 24. r. *Jacobs*
 (ced. p. 7. l. 29. r. *either and or*.)

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